the PRIEST

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Vol. 1 APRIL, 1945 No. 4

Currente Calamo 3

Not History but 'His Story' 9

Federal Aid to Education 13

A Candid Report from Our Chaplains 20

Rabbi Zolli 26

Toward an Appreciation of the Old Testament 32

Dialog Masses and Sung Propers 36

Canon Law Questions 39

Fervorinos for Confession 43

Suggested Subjects and Sermon Jottings 44

Book Review 49

The N. O. D. L. List 52

Brief Meditation for the Priest 54

Correspondence 61

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Currente Calamo

WE'RE looking forward with bated breath to the conference of the Big-3 slated for the end of this month. After the sellout of Poland in February, it looked almost like a conspiracy of silence on the part of the secular press, although even the Catholic Press was not without some elements of conciliation toward the Russian Dictator. One diocesan organ more or less apologized for agreement on the Hitler-Stalin Line (alias "the Curzon Line") by citing the fact that Russia had held possession of the disputed territory "before the Atlantic Charter was promulgated, that it was part of Russia between 1795 and 1918, and that it was taken from her in the latter year without her consent and without recompense."

The legitimate government of Poland is chastised for its "refusal to cooperate," and Catholics who cry "robbery" are silenced by the charge that they are "trying to over-simplify the matter."

To our rather elementary intelligence, Stalin's strategy is beginning to follow a pattern. First he very quietly takes five and then allows himself to be congratulated for returning two.

Father Edward Cleary, Editor of the Nashville **Register**, pretty well reflects the opinion of the Catholic Press when he writes (Feb. 25): "Yalta is another Versailles. The high-sounding phraseology, the lip service to principle, the great common objective of the well being of the world are paraded out as camouflage to hide the injustices, treachery, and horror of realism in politics . . . Russia has won another

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victory. The world is no better off for Yalta."

We might well make a daily memento of Poland in our Mass. It might help us realize the setup if we were to put ourselves in the place of the bishops and clergy in those dioceses which are to be handed over to the Communist Dictator.

For years we have been reading Msgr. William Schaefer's eloquent essays in **Emmanuel**. We had hoped to inveigle him into writing a piece or two for **The Priest**, but after reading his reply to our note, we can see that he has little enough time as it is.

"Two jobs are mine," he writes, "chaplain of a 475 bed hospital and editor of our weekly diocesan paper, the Wichita **Advance-Register** . . . I confess that **The Priest** wins my interest. Somehow, I have developed a special love for the **Emmanuel** sort of articles because there is always the chance that some brother-priest may profit through their reading; besides, promoting devotion to the Holy Eucharist is a privilege. You will hear from me later."—**Qui custos est Domini sui glorificabitur!**

A few have asked why we persist in printing the NODL list of disapproved magazines. The obvious motive is the information of our readers and guidance in helping the proprietors of newsstands to keep the Divine Law.

However, reprints of the list are forwarded to the publication offices of many magazines and we have found that the list has had a powerful effect in checking offensive periodicals. Publishers are anxious to keep off our list. In fact, "Bill" Smith, NODL representative in

THE PRIEST **APRIL, 1945** **VOL. 1, NO. 4**

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St Paul to Timothy (iv, 16)

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Washington, is asked to check the proofs of the once notorious **Police Gazette**, and not for many moons have they gone to press without having received his O. K., so that the **Police Gazette** of our day is actually innocent, by comparison with many others which enjoy greater respect.

We picked up a curious difference of opinion between movie critics, and one which almost defies explanation. It concerns Walt Disney's new show "The Three Caballeros," which is designed to improve relations with our Latin neighbors to the South.

"All the family will love this grab-bag of lavish beauty, likeable songs and gay comedy," says Mary Sheridan, writing in **America** for February 24.

The New Yorker, however, sophisticated, skeptical, and in no sense a custodian of public decency, had written of the same picture, February 10:

"Actually, it is a mixture of atrocious taste, bogus mysticism, and authentic fantasy, guaranteed to baffle any critic not hopelessly enchanted with the word 'Disney.'

"In the first place, a somewhat physical romance between a two-foot duck and a full-sized woman, though one happens to be a cartoon and the other pleasantly rounded and certainly mortal, is one of those things that might disconcert less squeamish authorities than the Hays' Office. Leda and the Swan have the endorsement of the libraries and art galleries; Leda and the Duck, executed for purely comic purposes in a

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moving picture theater, may just possibly be obscene. It might even be said that a sequence involving the duck, the young lady, and a long alley of animated cactus plants would probably be considered suggestive in a less innocent medium.

"The only other notes I have to offer in this production," continues Wolcott Gibbs for **The New Yorker**, "are that . . . the legend of the Nativity is a little out of place in a piece principally concerned with lecherous birds and orbicular chorus girls; and that if anyone is inclined to believe that 'The Three Caballeros' is likely to promote good will in this hemisphere, he may be mistaken."

Can the explanation rest in the fact that Mary Sheridan, **simplex ut columba**, missed the overtones which could be read into the picture by one accustomed to the wiles of this world? Anyway, our guess is that the picture is still safe for the family.

Father Lord, S.J., reported recently that the **Weekly Picture News** "syndicated to a number of Sunday newspapers, had for its Thanksgiving picture a Puritan boy and girl. It was very charming and historical except, as my friend William Landon of Westport, Connecticut, pointed out, that the prayer book carried by the Puritan Miss of the 17th century turned out to be 'My Prayer Book' compiled by the very contemporaneous Father Lasance."

We have a friend, a converted Episcopal minister, now a semin-

(Continued on page 56)

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Vol. 1 APRIL, 1945 No. 4

Editorial Comment

Not History but 'His Story'

New anti-Catholic campaign is brewing

✠ *John F. Noll*

IF Catholic and sectarian reports on current matters are so widely different and even mutually contradictory because of the inherited or acquired prejudices which are written into the latter, it is not presumptuous to assume that history recorded in the works of most Protestant post-Reformation authors teams with error. Instead of "history," it is "his story."

As to "current" history we might note the series of eight articles written for *The Christian Century* by Harold E. Fey, a field worker for that publication. Even if we credit him with sincerity and good faith, our better information must label scores of his charges and observations "untrue" or "exaggerated" or "misconstrued."

Rabbi Zolli

Another instance of recent history recorded with such marked difference by the Catholic and secular press is the conversion last month of Professor Israel Zolli, Chief Rabbi of the Jewish community in Rome. Elsewhere in this issue David Goldstein discusses the Rabbi's conversion, but it is worth noting here that according to the Rome representative of the N.C.W.C. News Service, the Rabbi was impressed by the disinterested charity shown and the protection given the eleven thousand Jews resident in the Eternal City by Pope Pius XII, following the occupation of the city by the Nazis. After the Germans exiled 5,500 Jews and imprisoned several hundred others, whose release would be granted only upon payment by the Jewish community of fifty kilograms of gold ($150,000), Rabbi Zolli personally sought to raise the money. "High officials of the Catholic Church," he said, gave him fifteen kilograms, or $45,000. To save the

Jewish community, Rabbi Zolli offered to do anything his parishioners asked of him, even to the extent of offering himself as a hostage for the release of his coreligionists from exile and prison.

Now the secular press version (*Time*, February 26, 1945) represents Rabbi Zolli as pro-Fascist, as an admirer of Mussolini, and blames him for "failing to destroy the list of Jews residing in the ghetto."

Rabbi Zolli, according to both press reports, said he would not love the Jews less for having become a Catholic, but *Time* notes that his conversion "brought a shocked groan from Jewry, then a cry of indignation"; that Rome's Jewish weekly, *Israel*, called his conversion "an insult to the innumerable martyrs whom suffering and bloodshed could not deflect from their faith." Roman Jews were told to consider the apostate dead and to observe seven days of mourning. Incidents like this force latent anti-Catholic prejudices into the open.

'Time' Wrong Again

Time is wrong in declaring that Zolli is "one of the few non-Catholic scholars ever appointed to work at the Vatican." The facts are that when Mussolini, under Hitler influence, began to discharge Jewish professors at Italian colleges and universities, Pope Pius XI immediately invited them to teach in Catholic institutions. Here are the names and courses taught by just a few of the many Jewish scholars aided by the Pope:

Professor Almagia, who had been previously employed at the University of Rome; Professor Giorgio del Vecchio, Professor of Law for 15 years at the University of Rome and rector of that University by Mussolini's appointment; Levi della Vida, one of the world's leading authorities on Mohammedan studies, who, as a professor at the University of Rome had refused to take the Fascist Oath of Allegiance; Levi-Civita, one of the greatest living physicists, now a member of the Papal Scientific Academy; Vito Volerta, renowned mathematician and physician, who had been deposed from the presidency of the Royal Academy "dei Lincei."

As To Past History

The unreliability of history as written by partisan "historians" of the past is acknowledged by the following non-Catholic scholars:

Dean Stanley—"Life and Letters of Dean Stanley," Vol. 1, p. 151.—"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

Dr. Schaff—"Polit. Eccl. Con. U. S." p. 230.—"The Roman Catholic Church is bemired from day to day with all possible calumnies."

Dr. Nightingale—"Rel. of All Nations," p. 16—"In scarcely a single instance has a case concerning them (Catholics) been

fairly stated; the channels of history, not grossly corrupted."

Dr. Johnson—"His Relig. Life," etc., p. 149.—"In the present day there is much vituperation of Roman Catholic belief."

Hyndman—"Hist. Basis of Socialism in England," p. 15.—"Protestant divines fail to discover anything but luxury, debauchery and hypocrisy in the Catholic Church of the fifteenth century. It is high time that, without any prejudice in favor of that Church, the nonsense which has been foisted on to the public by men interested in suppressing the facts should be exposed. It is not true that the Church of our ancestors was the organized fraud which it suits fanatics to represent it."

Jewish Testimony Cited

We offer one more quotation from Dr. Cecil Roth, of London, speaking before the Zionist Forum in the Hotel Statler, Buffalo, on February 25, 1937:

"Only in Rome has the colony of Jews continued its existence since before the beginning of the Christian era, because of all the dynasties of Europe the papacy not only refused to persecute the Jews of Rome and Italy, but through the ages Popes were protectors of Jews.

"Some Jews have the feeling that the papacy has a policy of persecuting Jews. But you must remember that English history is definitely anti-Catholic and your views of Catholicism may have been colored by English history. We Jews, who have suffered so much from prejudice, should rid our minds of prejudice and learn the facts. The truth is that the Popes and the Catholic Church from the earliest days of the Church were never responsible for physical persecution of Jews and only Rome, among the capitals of the world, is free from having been a place of Jewish tragedy. For this we Jews must have gratitude."

New Campaign Brewing

The anti-Catholic calumnies of history are all being resurrected now because a new concerted, well-organized campaign is brewing. It is world-wide and simultaneous this time, because the Church would otherwise have a rebirth internationally. Russia, with her growing prestige, and the ascendancy of Communism, supported by the anti-clericals who, even in the past, were able to cripple the Church in many countries, and encouraged by organizations which have enlisted powerful Protestant and Jewish support, is bent on creating throughout the world a fear of too much Vatican influence.

A month ago *America* carried an editorial dealing with the present time situation which was summarized by *Time* (Feb. 26) in these words:

"The Federal Council of Churches gave a green light to Ku Kluxism when it launched its current 'Intensify Your Protestantism' campaign at its Pitts-

burgh meeting in December . . . The leaders [thus] called upon all the 'Heirs of the Reformation' to quicken into new and vigorous life their historic opposition to the Catholic Church.

"The opening gun . . . was immediately followed by a barrage of hostile resolutions passed by . . . different sects, [then] by a series of eight articles in the *Christian Century* under the general title: 'Can Catholicism Win America?' [Time, Jan. 22]. These articles bristle with so many false and misleading assumptions and implications . . . that they are bound to prove highly inflammatory. Adding fuel to the flames, Dr. Roy Ewing Vale, Moderator of the Presbyterian Church, recently began . . . a . . . crusade [Time, Jan. 29]. The campaign is gathering momentum. If it continues to do so . . . it will not be long before the hooded figures and flaming crosses will again appear in our midst."

New Board Of Imperialism

The recent international labor meeting in Mexico City turned out to be little more than the building up of a joint crusade against the Catholic Church throughout Latin America by Communist and Protestant missionary forces. That purpose was clearly expressed at the meeting, according to John W. White, a non-Catholic newspaper correspondent of many years' experience in South America. Writing in *The Catholic Digest* for March, 1945, White termed the meeting an all-out effort to throw confusion into the Catholic population.

"A new brand of imperialism is now sweeping over South and Central America," says White. "It is the imperialism of the anti-Catholic, communist-inspired labor movement of Mexico.

"The new imperialism is clearly designed to extend the influence of the atheist Mexican labor leaders over the entire South American continent, and so enable them to exploit the working classes of the other 19 southern republics in the same way that they do in Mexico. The machinery for achieving this big objective is the Latin American Federation, known in the Southern Americas as the C.T.A.L., from the initials of its Spanish name, *Confederacion de Trabajadores de America Latina.*"

White says that day after day the assembly was a center of attacks and insults against "the Church, its doctrines and its clergy . . . attacks vulgar in their expression and cowardly in their methods." And the only priest representative at the meeting was denied amid ridicule an opportunity to reply.

The meeting was presided over by Vicente Lombardo Toledano, founder and president of the C.T.A.L. and notorious anti-Catholic agitator of Mexico.

Federal Aid to Education

Why Catholics oppose proposed legislation

✠*John T. McNicholas*

SENATE Bill No. 181 and its companion bill H. R. 1296 authorizing federal aid to education must give serious concern to all informed and fair-minded Americans who know that a workable plan can be adopted which will satisfy all reasonable systems of education. There are three basic principles governing our American education. First, compulsory education of the minimum requirements for all; second, freedom of education for all, and third, free schools, or a serious endeavor to have them, for all who can and wish to make use of them.

In the past the Department of Education of the National Catholic Welfare Conference has opposed bills which would authorize federal aid to education because the provisions of these bills were un-American, undemocratic, discriminatory, and unjust. For these same reasons opposition must be expressed now to Senate Bill 181 and H. R. 1296.

Local Control Best

While there is a tendency throughout the whole world towards centralization in government, the present expressed thought of the American public is against the central control of education in Washington. As loyal American citizens, the Bishops of the United States have held to the principle and to the tradition of local control because local control in primary and even in secondary education can be made responsible to the home which has the primary, inalienable and imprescriptible right to educate the children dependent on it. If the home cannot discharge this duty, the State as the custodian of the general welfare should assume its responsibility. A Washington department or bureaucracy of education will mean that parents will have little, if anything, to say about the education of their children. If parents and the general public are not vigilant, they will have to deal with extreme nationalists in education who will strategically avoid federal control at first but who will consistently and resourcefully work for it through powerful pressure groups.

It Is Undemocratic

It is to be hoped that, in this period of confused thinking, of a new order calling for experimentation and of exaggerated centralization, we shall not be so unwise as to take away or to limit the local control of education. Federal control will be a costly, dangerous, un-American experiment.

It is undemocratic, as we understand true American democracy under American freedom of

education, to provide aid for the children of one system and to deny it to the children of other systems, whose need is equal or even greater, which systems however satisfy the local and state requirements of compulsory education and do a very satisfactory work in training good American citizens.

Those who understand well and uphold the principle of freedom of education in our country find it hard, if not impossible, to be sympathetic to the so-called democratic approval of state constitutions and the enactment of statutory laws which discriminate against the children of poor private schools and those of a system of education having the general approval of local or state departments of education which turns out good, patriotic American citizens. The average American not infected by subversive propaganda and pressure groups does not favor this discrimination which denies generally even bus transportation, books, and custodial care to American children who are not in tax-supported schools.

Our freedom of education interpreted by the standards of good common sense implies a duty to the child, to the parent, to the State, and to the Church. All our American schools of every category have this fourfold duty. Let us restrict our statement to our duty to the State. It implies allegiance to civil authorities and the observance of State and Federal Constitutions; it means that the child must be trained to know, to love, and to serve his country. The State without infringing on the freedom of education could wisely approve the textbook for this American training in loyalty to our country. In these times of much subversive teaching in our schools the vigilance and enforcement of such a provision would seem very necessary. There is not in the United States one Catholic school, small or large, poor or having sufficient resources, which fails to teach true loyalty to our country.

Truly American

All our Catholic schools are genuine American schools which confer a great benefit on the public. It is to be sincerely regretted that many organizations and sincere individuals in our country have developed a very unreasonable hostile attitude towards Catholic schools, have failed to recognize their public character, and have refused to acknowledge their meritorious work. It is incredible that so many men in public life have taken this attitude without considering basic principles and without realizing the unreasonableness of their position. Trained legal minds having studied the sanity of our freedom of education and its legal protection recognize that all true American schools whether public or not are doing a good job for the

State and should be helped to defray expenses when the need is proved. The same legal minds know that discrimination shown to the children of any true American school is opposed to fundamental justice.

Can Make Or Break

We have complacently looked upon our compulsory system of education throughout the United States as a satisfactory achievement. The present global war has shown us the sad condition of education in many parts of the country and the practical impossibility in certain localities of giving a satisfactory American education with local taxable resources.

Our compulsory education is at variance with that of the totalitarian systems, which put all children into one mold, indoctrinate them, and, where there is perversity of government, degrade and corrupt them. The effects of bad education in Nazi, Fascist, and totalitarian countries have upset the whole world order. The continuance of bad education can destroy our Western civilization. It is not wise to sacrifice our compulsory but democratic freedom of education for totalitarian efficiency. Even though a totalitarian system of compulsory education does some good things, yet it is wholly wrong in principle, usurping the rights of parents, disregarding the personality of the child, and excluding the building of moral character, Control of education at Washington through a department or bureaucracy will gradually take on a totalitarian character.

Our compulsory education should not, by indirection, establish a monopoly of education by being unfair to the children of some systems while providing generously for the children of one system. This injustice is incomprehensible under our American spirit of fair play, our tradition, and Constitution guaranteeing liberty to American parents to educate their children in the schools of their choice.

Catholics Are Americans Too

If American parents are in need of food for their children, our government should help them; if American parents to educate their children conscientiously need some help, they should receive it from the government after duly qualifying. The diversity of schools and systems of education under our academic freedom does not undermine essential unity; on the contrary it strengthens it. We now look to the initiative of private schools and non-tax supported systems for fresh thinking and real progress in methods and in the changeable elements of education. Mass production applied to education is not and cannot be made satisfactory. It is supremely important that all schools of whatever system train our children to be good American citizens. In this dangerous period of unchecked, erroneously

aggressive propaganda, our government should see to it that this very thing is done.

Freedom Of Education

Freedom of education must be understood in the light of principles. The true Christian idea of marriage postulates two supremely important duties: The procreation of children and the parental duty of educating them. It is a horrible erroneous acceptance of our time, owing to false propaganda, that the State alone is invested with the right to educate all children and that tax-supported schools alone can inculcate true love of country, and that any help given to schools other than the public schools means union of Church and State. The same false propaganda asserts that parents, in educating their children, have only that liberty which the State grants them. The true principle is that the State in conducting schools is the delegate of the parent. With us there must be no real conflict between compulsory education, freedom of education, and the primary rights of parents to educate their children. If the false premise be granted that the State can take over at will the education of the child, it is only another easy false step to the Nazi and totalitarian degradation of regulating not the sacred society of the family but merely the breeding of human beings.

A Real Conflict

Our system of freedom of education in principle and in the decision of the Supreme Court of the United States recognizes the basic and imprescriptible rights of parents, and in theory respects their duty to follow the dictates of their conscience in the education of their children. In practice, however, there is a real conflict. On the one hand, we tell parents that they are entirely free to place children in the schools of their choice, provided the schools satisfy certain requirements. On the other hand, we practically force millions of parents to place their children in a system of education to which their conscience objects because help is denied to parents or to a school system of their conscientious choice.

If help cannot or will not be given to a school which needs help, why not make provision in the law to give aid directly to parents who need help to educate conscientiously their children in the schools of their choice?

Free For All

Schools ought to be made free for all, as children or their parents make application for entrance. In our system of freedom of education it is un-American to restrict free schools to our present tax-supported schools. Private schools should not be the exclusive luxury of rich children. Poor parents or those of moderate circumstances should be guaranteed the same right by giving them some help

to send their children to private schools of their conscientious preference. It must be taken for granted that rich parents who need no help to educate their children are free to have them trained in the private schools of their choice. Many poor private schools doing excellent work need some assistance to open their doors to a greater number. They do not wish to be wholly tax supported; they wish to serve parents of moderate means who want to cultivate initiative in their children and who are opposed to mass-production methods in education or who for reasons of conscience cannot or do not wish to have their children trained in schools where there is no moral formation.

President Roosevelt Agrees

Several free school systems, wisely regulated by the government and receiving only supplementary needed aid, would be a healthy competition for progress in education. If it be argued that such provisions would radically modify our American system of education affecting perhaps fifteen millions of young people, the answer is that the sooner the modification comes the better. If we do not reappraise our systems of education and if we do not insist on moral training in all our schools according to the expressed wish of the parents of the children, the America that we all love will inevitably fall a victim of subversive, aggressive forces introducing compulsory totalitarian education.

At the recent White House Conference on Rural Education the President, speaking of government aid, said: "Government financial aid should, of course, never involve Government interference with State and local administration and control. It must purely and simply provide the guarantee that this country is big enough to give to *all* of its children the right to a free education." (Italics ours.)

There can be no reasonable disagreement with the statement of the President. The cooperation of parents and of local, state, and federal authorities can assure its fulfilment in a just, democratic, American way under our freedom of education.

Some But Not All

The present bills, S. 181 and H.R. 1296, are not concerned about *all* American children during an emergency or about equalizing elementary and secondary school opportunities for *all* American children. It is extraordinary that our legislators under our freedom of education and our prevailing sense of fair play will divide American school children into favored children and stepchildren. The stepchildren, for the most part, are poor children of a religion that is not popular. The injustice meted out by our legislators generally does not permit these stepchildren to ride on the same

school bus with the favored children; it denies them school books and the custodial care which is considered necessary to make or to keep them healthy American children.

Forgotten Stepchildren

Each state, in the educational bills referred to, would participate in $200,000,000.00 (emergency aid) on an average daily attendance of pupils according to the latest available data. The sum would be distributed alike to states that have no need whatever of federal aid and to states that may desperately need it. The bills would give aid only to favored children "attending all types of public elementary schools and public secondary schools." Poor stepchildren, however great the need of their parents to educate them in schools of their conscientious choice, would receive nothing. These same bills would distribute another $100,000,000.00 (permanent aid) to the states on a basis equally unjust and discriminatory. The bills compute "the financial need of the respective States."

No provision is made for the poor stepchildren and the need, even desperate need, of their parents to educate them. How incredibly false is the reasoning of these bills! It is the parents of America—Jewish, Protestant and Catholic (also parents of no religious faith)—who have the right to educate their children, and not the States, except in cases where parents or guardians fail in their duty. It is the duty of the State to safeguard the rights of all parents.

If we are to have federal aid for education, it should be on the proved need of the educable child; it should be equitable to all children of the area where the need is proved, regardless of color, origin, or creed; it should be given preferably to parents, who can qualify, earmarked for the education of their children with the proviso that the schools of their choice satisfy the requirements of local or state compulsory education. The limitations for federal aid were stated by this writer in a telegram sent to the Honorable Robert A. Taft, United States Senator from Ohio, as follows:

I bespeak the opposition of very many of your constituents to any education bill which:

First, sets up a Federal Department of Education;

Second, gives control of education to any Federal bureaucracy;

Third, gives aid to any locality, school system, or school which cannot prove the need of it to meet the minimum educational requirements owing to inadequate resources;

Fourth, does not insist that state, local, and private funds be used to the utmost before invoking the supplementary aid of the Federal government;

Fifth, gives aid in an un-

American way to American children of one school system while refusing aid to American children of another system which meets state requirements;

Sixth, does not make due provisions to distribute federal funds directly, and not through state channels, when state constitutions prohibit the distribution of funds to any schools except those of one school system.

If we are to have federal aid for education, it should be on the proved need of the educable child. It should be equitable to all children of the area where the need is proved, regardless of color, origin, or creed; and in that area it should be given to any school or to parents for the education of their children provided the requirements of compulsory education are satisfactory to the state or local authorities. Your constituents hope that any aid given by the Federal Government to education where the need is demonstrated will not be according to a plan that is un-American, undemocratic, discriminatory, wasteful of public funds, and unjust to millions of poor children and parents because of religious or racial considerations.

Lament of Sensitive Souls

May we clergy observe that Catholic journalists do us a poor service by plastering our photographs all over their papers in every attitude of piety, public charity, public worship; in postures devout, meek, acute, intelligent, rapt, humorous, grave; in poses attentive, observant, suspicious, monitory, hortatory, minatory, deprecatory—all as though we were the world's most conceited poseurs? What do journalists think our housekeepers will say when they view their pastors' caricatures in such unexpected outline? And what do they think our colleagues will say when they come and partake of our humble fare and repay the compliment by mercilessly pulling our ecclesiastical leg? Few of our faces are fit copy for illustration, but when they are given the addition of a professional expression which our own mothers would hardly recognize, the practice argues a regrettable disregard for the feeleings of very sensitive souls.—**Holy Roodlets.**

If education is a training for life and not merely for a livelihood, no theory of it can be sound if the theorist has not a right notion both of the ultimate purpose of human living, and of the conditions of mind and will by which that purpose may be realized.—**E. Leen.**

A Candid Report from Our Chaplains

Rt. Rev. Joseph F. Stedman

A digest of 700 replies to a questionnaire

"THE papers continuously carry stories about the religious atmosphere of the camps, some giving the impression that it is notably better than civilian life, others contending that it is substantially the same. What is your considered opinion in the matter?"

The answers to this question are rather disturbing. In the expressed opinion of the Chaplains, the state of religion is not at all what it should and could be, despite the opposite impression conveyed by high-pressure newspapers and Government leaders. Religion is not given its proper place in the Army because many commanding officers "cannot see it." Religious atmosphere in the Navy is "cloudy." From all branches we gather the conclusion that war is definitely not preserving religion; in fact, according to our reports, religion is gradually deteriorating, becoming worse as the War lengthens, bearing out the fears of the late Pope Pius XI, who solemnly warned that the "lights are going out" in Western civilization.

The Chaplains observe that the war front is "detrimental to revealed and natural religion, because of the paganism of many officers and their bad example," the "crowded and unnatural living conditions, the evil habits and language of barracks life," the "brutality and bestiality of fighting technique," the "frequency and proximity of temptations," the "lack of moral restraint, fostered by itinerant stage canteens with their uncensored smut and blasphemy," coddled by "mass production pamphleteers devoid of all understanding between right and wrong, liberty and license."

Fox-hole Religion

The Chaplains report that the religious response of servicemen is better in combat zones and advanced areas, but worse in U. S. and non-combat areas. Furthermore, men returned from the front become even more negligent. "Fox-hole Religion" is reported as the religion of fear, too often unfortunately without the motive of love and so this type of religion ends when fear ends.

One Chaplain writes:

"To myself I seem to be a realist, seeing facts and reporting them, not blinding my eyes with the example of a few men who are living saints. I am connected with a field that puts bomber crews through their final training before going into combat. In the past three weeks, eight ships have crashed, 21 men have been killed, others badly hurt.

I announce Mass for those killed, always a Catholic among them, and maybe three or four extra attend Mass. It is a daily occurrence to talk to men who dropped the practice of religion when they donned a uniform. Confessions are few and ill prepared. The way the men clear the Chapel before Mass is over, amazes the Protestants with its speed and efficiency. I do have greater numbers at Mass than the Protestants at their services, although they far outnumber us.

"So what? Only about 30% of the Catholic men here attend Mass on Sunday; about 18% on holy days. And the Masses are at the most convenient times possible. With these facts, is it honest to rhapsodize over the glowing faith and ardent charity of the men? If I am wrong, tell me. I'd be glad to sing rather than croak. Does all this make you feel like jumping in the air and shouting 'Alleluia?' I've asked myself a thousand times: 'Why is it? What can I do?' My answer is, 'the parents have failed, and there is not much you can do to counteract at least 18 years of indifferentism.'"

This clear-cut picture of trends, visible to him and the majority of our Chaplains, makes plain the fact which most of us at home seem to fail to grasp, namely, that the bulk of our young Catholic men have not absorbed the parish priests' and nuns' instructions and hence are badly lacking in Christian truth and sadly lacking in Christian life; that only about 40% really and honestly practice their Faith; that leakage is becoming more acute; that only the very great numbers of our Catholic population and the seemingly large attendance at parish Masses blind us to the lessening influence of the Church in our national life.

Of the replies received from Chaplains, 20% report that religion in the Armed Forces is better than in civilian life; 56% report that it is the same; 24% report that it is worse.

The Use Of Missals

The second and sixth questions of the Survey Questionnaire concern the use of Missals. Our clergy, religious, and laity have supplied uncounted thousands to our men in the armed services. The N.C.C.S. of the U.S.O. has obtained 800,000 copies of "My Sunday Missal." Our confraternity has donated some 600,000. The Chaplains' Aid Association distributed 50,000. The N.C.C.S. has also obtained over 3,000,000 copies of "My Military Missal," while over 200,000 have been sent by clergy and lay people.

The Chaplains report that 46% of our Catholic armed men have received Sunday Missals; 51% have also received "My Military Missal"; 45% of those receiving Missals use them in non-combat areas, while 56% use them in combat areas; 27% never use the Missals they received. Often these Chaplains have reported that the use of the Missal helps

so many thousands to "discover" the meaning of the Mass, how it is put together, how it "works," and, presumably, what it can effect.

What we wanted to learn was, "Is this wishful thinking or generalizing on a dangerous level from too few individual cases?"

Some Chaplains made no answer. Very decidedly, those who did, attested that the use of the Missal instils a knowledge and appreciation of the Divine Liturgy. So many of them consider the placing of Missals in the hands of the boys as one of the outstanding achievements of the Catholic Church in this War.

Why Chaplains Encourage Missal

If you want just a few statistics on the question, you may like to learn that 25% of the Chaplains recommend the use of the Missal because of its teaching value; 18% because it is the most intelligent method; 16% because it makes for a corporate sense in worship, away from the selfishness of individualistic praying; 17% because it inculcates an appreciation of the beauty, nature, and idea of the Mass; 10% because it enables the layman better to identify himself with the officiating priest in offering sacrifice; 10% because it helps him to "follow" the Mass; and 4% because it brings greater blessings to users.

When we inquired of the Chaplains what reasons they would list why the servicemen do or do not use the Missal more readily than back at home, 77% affirmed that it is in more general use amongst the Armed Forces, claiming that the majority really learned about it and how to take an active part in the Mass only after leaving "home, sweet home," this happy result being achieved "because in the service its use is more often explained and urged." In some camps, Discussion Clubs and Study Groups also have helped; contact and "bull" sessions with non-Catholics in the barracks also made them anxious to learn and then appreciate. Furthermore, Chaplains have seen the need of explaining the Mass and encouraging active participation, when they beheld such vast numbers absenting themselves from Mass. In ever so many instances, the Chaplains lamented inadequate supplies of Missals, while others had none whatsoever.

Will It Be Permanent?

Naturally, I was much concerned with the question, "Do you think the Missal-habit, if it is such, in military life will be permanent, or will it be sloughed off with G. I. appurtenances?"

Our Chaplains report that the average "good Catholics" are eager to learn, eager to participate, but that unfortunately, they are the victims of their own slovenly worship habits at home; that these habits have been in great part corrected; that they have come to know and love the Missal and the Mass. Whether or not they will continue the use of the Missal to any great extent

depends upon their continuing to accept the same Liturgical guidance in the home parish. If "worship explanations" and "worship practices" do not improve after their return to the home front, then the good work fostered in the Army will be lost. As one Chaplain observes, "Here is a challenge for the home parish."

A final comment reads, "He who understands will continue to use a Missal. Those who do not will still be twiddle-fingers up at the front or sharpshooters on one knee at the back of the church, waiting for the misery to end."

Those are all quotations from the letters of our brother-priests; 56% believe the Missal-habit will be permanent; 11% that it will not be permanent, and 33% are undecided in their replies.

Their overwhelming testimony is that the use of the Missal makes for more devout participation at Mass; to a much less degree do they regard it as increasing attendance, although many believed that it stimulated attendance at weekday Mass.

As for the question whether the use of the Missal contributed to the restoration or preservation of the faith amongst fallen-away or indifferent Catholics, this question seemed to be a hard one for the Chaplains to answer, only about one-half replying; but 52% of them affirmed it to be a help. One Chaplain wrote, "The Missal does its big job by keeping Catholics from falling away."

In regard to the use of the Missal in answering the questions of non-Catholics, many of the Chaplains failed to answer the question, but of the 245 who did, 61% replied that it is of great use both in instructing and interesting questioners and converts.

How About Dialog Mass?

And now for the Chaplains' reactions to the Dialog Mass. Our question to them may be summed up thus: "The idea is current that Dialog Mass is spreading rapidly among the forces. One reads such claims as—'there are always enough former altar boys to start it and it really brings the Mass to life' and so on. Other Chaplains feel that Dialog Mass is too regimented for Americans and will never go over with them. What is your opinion, and on what experience is it based?"

Many Chaplains did not answer the question; of some 480 replies, 44% answered in favor; 31% in the negative; while 25% were undecided.

Even a cursory breakdown of the replies tends greatly to lessen the weight and value of the disapproval.

First of all, there seems to be a very decided confusion in their minds between a true Dialog Mass and a loud vernacular recitation of the Mass prayers, recited out of time and order. In some of the replies, it would

seem that there is a lack of the Corporate Sense concerning the *Corpus Christi Mysticum.* For instance, one says: "As each person is an individual, why not let him follow his own individual prayers?"

On the other hand, one Chaplain reports that "it brings the Mass to life; the Dialog Mass will continue; the men tell others who do not have it, how much they like it." It was somewhat thrilling to read the comments of one of our priests in distant Iran. "Now," he says, "almost all tell me that for the first time they know what is being said and done. The practice is spreading out here. Will it die on our return to the States?" Dialog Mass, according to some Chaplains, "has been very successful aboard ships." Other Navy priests write that at Sampson Naval Training Center, N. Y., during the Lenten season, the Dialog Mass attracted 50% more than the previous year's attendance. From Texas comes the report: "I used the Dialog Mass for almost a year. The men liked to participate. The idea of regimentation never came up. The men say it is inspiring and prevents distractions. They want to lift up their voices and take a part. Protestantism can show us the way in allowing and encouraging the people to have their rightful voice in worship. Let our men either recite or sing their Missal aloud and together."

But all favoring Chaplains are agreed that this form of worship should start early. A younger Chaplain looks upon it as a "challenge to our present and a solution of our future." An older Chaplain concludes: "From my experience as 29 years a Pastor, I am convinced that the Dialog Mass is a 'must' from grade school to college."

P. O. W. Camps

The majority of Chaplains made no reply to our question concerning P.O.W. Camps, since with them they had no experience. However, almost all who did are of the opinion that German prisoners are well trained in Dialog Mass, congregational singing, and chanting High Masses, attributing all this to German Catholic youth movements fostering corporate attitudes at worship. When I was invited to prepare "Mein Soldaten Messbuch," the German edition of "My Military Missal," its immediate acceptance was due to an extra 32-page supplement of special hymns based on the Mass prayers and actions.

One P.O.W. Chaplain reports, "I think all this is due to a full Catholic living from youth, rather than to any movement. These German Catholics have carried this habit of worship throughout all Nazi attempts to crush their religion."

A second Chaplain reports, "I offer Mass in a German P.O.W. Camp of 2,000 and am deeply edified at their deep devotion and enthusiastic participation at

Mass. Congregational singing makes my heart skip a few beats. They really put their lungs as well as their hearts into it."

Making The Liturgy Attractive

Naturally, such responses lead to this practical question: "How can we at home try to make corporate worship attractive to our youth?"

The answers received resolve themselves into three classifications:

1st) The Educational Method: 27% suggest that training in corporate worship be consistently given in all schools, using the Missal from the advanced grade schools to college life; 34% recommend continuous explanation of the Mass and the use of the Missal under a leader at Mass.

2nd) The Devotional Method: 18% recommend Dialog Mass and congregational singing; 5% suggest that, due to the lack of time in city churches, announcements should be printed, not read; 3% indicate they would like to teach all males to serve Mass; 2% that a sense of unity and active offering of the Sacrifice be inculcated; 4% that Mass be read aloud in the vernacular by the people; 2% that this be tried out at Daily Mass.

3rd) The remaining 5% urge the Social Method by actually organizing a Catholic youth movement or promoting other sodalities to sponsor active participation.

—To Be Continued—

The Priest's Duty

The light of learning, and this in no small degree is needed in the priest, because it is his duty to fill others with wisdom, to overcome error, and to be a guide to the many in the steep and slippery paths of life. Learning, however, must above all be accompanied by innocence of life, because in the reformation of man example avails far more than precept. "Let your light shine before men, that they may see your good works."

"If thou hast a mind to leave all," says St. Bernard, "remember to reckon thyself among the things that thou wishest to abandon—nay deny thyself first and before everything. Not until their souls are unshackled and free from every unhallowed desire will priests have a ready and generous zeal for the salvation of others and without this they cannot properly secure their own."—**Leo XIII, Exeunte Jam Anno.**

Someone asked Father Healey the difference between the Cherubim and the Seraphim. He replied: "There was a difference but it has since been made up."—**Holy Roodlets.**

Rabbi Zolli

David Goldstein

Deserts error for truth

THE recent conversion of Prof. Israel Anton Zolli, Chief Rabbi of Rome, primate of the rabbis of Italy, and his wife, was a joy to persons who had been blest with the light of spiritual understanding which enabled them, by the grace of God, to pass through baptism from the Synagogue to the Church. On the other hand, the Jewish press received it as a "shock." This was not surprising, as the general tendency of Jews to question the integrity or sanity of converts to the Catholic Church, beclouds their vision of the reasonableness and logic of the Rabbi's conversion. It was therefore not surprising to learn that this conversion caused some Orthodox Jews to pronounce the 12th of the "Eighteen Benedictions," the prayer for Rabbi Zolli's destruction; and to "sit shivah" for him, as is the Orthodox Jewish custom when the death of a member of the family takes place. That is to sit on a low bench, or on the floor for seven days to mourn his loss, as did Abraham, who sat in sackcloth and ashes to mourn the death of his wife Sarah (Gen. 23:2; Josue 7:6; Jer. 16:6).

Prof. Zolli, who is the author of many studies on Jewish history and philology, became Chief Rabbi of Rome four years ago, after thirty years of service as Chief Rabbi of Trieste. He was professor of Hebrew and Semitic languages in the University of Padua; then professor of Hebrew lore in the University of Rome; as well as collaborator in the work of the Pontifical Biblical Commission and the making of the Italian Catholic Encyclopedia.

Not A Fascist

Attempts have been made to belittle the standing of Rabbi Zolli by declaring that "the Jews of Rome and elsewhere will not miss him greatly"; that he was known to have been "humble before Fascism." This last statement Prof. Zolli emphatically denied, declaring—"I was always anti-Fascist and on the Nazi blacklist for preaching anti-Nazi sermons in Trieste as early as 1933, when the president of the Jewish Community, Ugo Foa, was active in Fascist circles," with whom "I clashed." Speaking of Mussolini, Prof. Zolli said—"The trouble with him is that he voyaged on the great sea of history without a compass."

The well established fact is that the Jews of Italy would not have considered it an offense for their Rabbi to be much more than "humble before Fascism," as were the foremost Jews of Italy before World War II. This is not strange, for, as we are

told in *A Century of Jewish Life,* Mussolini was very friendly towards the Jews, declaring in 1927 and again in 1932, that "Fascism means unity; anti-Semitism, destruction and discord.—Anti-Semitism is a product of barbarism."

Further—"When Hitler came to power the Jews were able to count upon Mussolini's intervention on their behalf. Italy also received a large number of refugees from Germany . . . " (p. 545).

Some Jews Were Fascists

This Jewish publication goes on to tell of the prominent part played by Jews in the Fascist movement, saying, to quote in part—"Jews participated in the Italian Fascist movement and produced an incredibly large number of high officials in view of their small proportions in the general population. Among them were several ministers, as for example Lodovico Mortara, son of the scholarly rabbi of Mantau, who had previously sat in the highest court. There were numerous Jews among the officers of the army and navy, and not a few among the university teachers and the distinguished representatives of Italian science" (pp. 544-545); The Jewish Publication Society, Phila. (5704-1944).

So active were Jews in the Fascist movement that after the Racial Decree of Nov. 17, 1938, patterned after the Nuremburg Laws, was issued, the *Contemporary Jewish Record* said:

"A total of 724 families of Jewish Fascists were exempted from the application of the present (1938) anti-Jewish laws because they belonged to the Party before the March on Rome, or joined in the second half of 1924. Among them were people like Missimo Castiglioni, who gave, in his capacity as Commander of the Army Garrison of the Capital, the freedom of the city to Il Duce's cohorts upon their March on Rome in 1923, and thus were partly responsible for the success of the coup . . . " (p. 37 N. Y. Nov. 1938).

In a further attempt to belittle this able Italian Rabbi, *The Jewish Advocate* of Boston said, under the headline—*How Unlike Akiba!* that "he evidently was not the kind who show great fortitude" (Feb. 22, 1945). The fact that Rabbi Zolli resigned from the high and influential office of Chief Rabbi a few months ago, and then submitted to baptism was proof sufficient that he lacked not the virtue of fortitude. We may rest assured that he knew very well, as do all prospective converts from Judaism, that he would have to face the intense opposition of his own people, even though he declared, "I do not love the Jews less because I embrace the Catholic faith." Rabbi Zolli knew very well that he would have to suffer repudia-

tion by the people he loves, as did Rabbi Saul of Tarsus, for having the fortitude to change from rejecting to accepting Jesus as the Son of David, when the grace of God made known to him that He is the Messiah who came in the time, place and manner that the Old Testament said the Messiah would come.

For A True Cause

Rabbi Zolli was not "unlike Akiba," the most famous rabbi in Jewry during the century that followed the destruction of the Temple in Jerusalem, in suffering for love of his fellow-Jews, though he suffers for a true cause, and not for a false cause such as brought suffering to Akiba and the hundreds of thousands of Jews he misled. The Jewish Year Book (1944-1945) gives a part of the story of the hardship Rabbi Zolli endured, when the Nazis entered Rome, after deporting the rabbis of Moderne, Florence and Genoa, when he had to go into hiding, as "a price of 300,000 lire was placed upon his head." It required fortitude on his part to offer to surrender himself as a hostage for the release of some Jews who were imprisoned in a German concentration camp.

Yet in one respect Prof. Zolli was "unlike Akiba" who denied that the Son of David was to be "the supernatural, eternal and all-powerful Messiah," depicting him as a "human ruler whose reign would last for forty years" (Pisikta Rabbathi, 1 4a). Rabbi Akiba, foremost during his days in repudiating the Messiahship of Jesus, proclaimed a pretender to be "Messiah son of David." He rallied to the banner of this spurious claimant who adopted the Messianic name of Bar Kochba, which means "son of a Star." The Jerusalem Talmud says that Rabbi Akiba changed Balaam's prophecy, "There arose a star out of Jacob" (Jewish translation) to read "There arose Bar Kochba out of Jacob" (Taaniss ch. 4, Halochaha).

Prof. Zolli was "unlike Akiba in that he proclaimed, by his conversion, that Pope Pius XII (whose name, Eugenio Pacelli, he adopted at baptism) is the Vicar of the Messiah, whose leadership is towards peace of heart and eternal salvation for the Jews, and all others, who rally to his banner. On the other hand, the leadership of Bar Kochba, encouraged by Rabbi Akiba, caused the revolt against the Roman Emperor, Hadrian, in an attempt to establish an earthly Messianic Kingdom, which resulted in the slaughter of 580,000 Jews; and the razing of Jerusalem (132-135), thus fulfilling the prophecy of Daniel, that the City, as well as the Sanctuary (Temple), would be destroyed (9:26).

Influenced By Pope

The conversion of Rabbi Zolli was due no doubt in great part to the Christlike attitude taken towards the Jews by His Holiness Pope Pius XII, and his pred-

ecessor of blessed memory, Pope Pius XI, whose declaration that Anti-Semitism is anti-Christian; that "we are all Semites, spiritually" made a great impression upon the Jews of the world. The generous-hearted, brave interest of these two pontiffs in the Jews, all through the Hitler persecution era, was most likely a great factor in causing the Rabbi to surmount the inherited and acquired misunderstanding, suspicion and fear of the Catholic Church that keeps Jews from sympathetically examining her claim to be Judaism full-blossomed in principle and practice.

The instances during the days of Jewish affliction in which the Vatican came to the defense of the people Rabbi Zolli loves and has faithfully served, and caused others to do so, as recorded in the foremost Jewish publications, are so numerous that they would fill a large sized volume. Three at hand, in the *Contemporary Jewish Record,* will suffice as evidence:

"When Mussolini failed to appoint Professor Tullio Levi-Civita, internationally known mathematician . . . he soon received recognition by being appointed by Pope Pius XI to membership in the Pontifical Academy of Sciences" (Nov. 1938).

"It was through Pope Pius XII, and with some of the money furnished by His Holiness, that the collective fine of fifty kilograms of gold was paid to the Nazis for the release of 100 Jewish refugees" (Dec. 1943).

"On Dec. 7, Pope Pius XII personally presented to the German ambassador to the Vatican a formal protest against the deportation of Jews from Rome and the Northern cities. Vatican sentiments were also expressed in two editorials in the official *Osservatore Romano* denouncing anti-Jewish measures" (Feb. 1944).

True Charity

These, and dozens of other acts of a similar nature in defense of the Jews, made a deep impression upon Rabbi Zolli, as they did upon many other Jews in Italy who became Catholics. The Jewish Year Book (1944-1945) says that Rabbi Zolli:

"Spoke of the period during which the Nazis had been in control of Rome, he contrasted the good hearts of the Italians with the cruelty of the Germans. 'The whole Italian population has been wonderful to us . . . When the Nazis put a price of 300,000 lire on my head, I took refuge with a Catholic family . . . who did not know me. The son was caught and shot. I had to hide somewhere else. Then another Catholic family took me in, people who had never heard of me, and they treated me like their father, and even called me father . . .'. Of the Catholic Church, the Rabbi said: 'What the Vatican did will be indelibly and eternally engraved in our hearts . . . Priests and high prelates

did things that will forever be an honor to Catholicism" (p. 233).

After the liberation of Rome by the Allied armed forces, the Jewish appreciation of the part played by the Vatican and the Catholic people of Italy, was broadcasted to the world, in a thanksgiving service conducted by Rabbi Zolli, in the famed Synagogue of Rome, which was arranged by the American Jewish Committee. Two days later, Rabbi Zolli called upon Pope Pius XII to convey to him personally the thanks of the Jews of Italy for the aid extended by the Vatican and the Catholic priests to the Jews during the Nazi terror.

Others May Follow

The baptism of Rabbi Zolli may be the forerunner of many conversions from Judaism in Italy, the home of the oldest Jewish Community in Europe. With minor exceptions, the people of Italy have been truly Catholic in their spirit towards the Jews. To this is attributed the assimilation of about one-third of the Jews of Italy, through marriage and conversions. This accounts in large part for there being only 47,825 Jews in Italy (1935), the country that has harbored a Jewish Community since Maccabean days. The love in the hearts of Italian Jews for Italy, due to the kindly treatment accorded them, is expressed at times in their play upon its name, pronouncing it I-tal-yah, which means, in Hebrew, "the land of the dew of God."

By his conversion, Prof. Zolli has to bear the affront of being branded as a "deserter," which was hurled at him in our country by Rabbi Stephen S. Wise, the leader of American organized Jewry. It is fear of this opprobrious charge that often makes Jews hesitate to become Catholics. Franz Werfel is a famous example of this. He believes Jesus to be the Messiah, and says so. He also says that "the world . . . can be spiritually healed only if it finds its way back to Christianity," having ever the Catholic Church in mind (*Between Heaven and Earth*), yet he has not the fortitude, or perhaps we should say the grace, to brace the slings and arrows of Jewry, as did Rabbi Zolli, by taking the logical step to the baptismal font.

Werfel is not considered to be a "deserter" on account of his Catholic Christian sentiments; neither is Einstein considered to be a "deserter" for publicly denying belief in a personal God; nor is Rabbi Wise called a "deserter" for denying belief in unchangeable principles; the Divine inspiration of the writings in the Old Testament; in miracles; or in a personal Messiah; but Rabbi Zolli is branded as such for uniting with the King of the Jews, despite his firm belief in the holy Jewish things Rabbi Wise and Einstein

deny; things he must continue to believe to remain a faithful Catholic.

Perhaps it is misunderstanding rather than malice that prompts the charge of desertion, for Rabbi Zolli did not desert Israel by his conversion to the Catholic Church, which stemmed from the Synagogue and is Israel Universalized. Prof. Zolli's daughter got a glimpse of this fact, when she said: "I don't think my father's conversion is a betrayal of the Jews. The fact that he could spend 40 years teaching Judaism and then become a Catholic proves the link between the two religions."

If Prof. Zolli is a deserter, it is not in the epithetical sense of the term. He is rather a deserter of error for truth, as was Abraham when he left the house of his idolatrous father to worship and follow the will of the One True God. By faithfulness to the light of truth with which God blest him, Prof. Zolli left off praying for the Messiah to come, for he learned that the Messiah had already come, and that His name is Jesus. He left off praying for the reinstitution of the Aaronic priesthood, for he learned that a more perfect priesthood, according to the Order of Melchisedech, had replaced it; he left off looking forward for the rebuilding of the Temple in Jerusalem, for he learned that the Catholic Church is God's Temple Universalized. By his conversion Prof. Israel Eugenio Pacelli Zolli, and his wife, Emma Marie Zolli, broadcasted the holy fact to the Jews of the world that in unconditional surrender to the merciful, long waiting Messianic God, in His Church, lies the peace of soul for which they yearn.

The Church Stood Alone

Being a lover of freedom, when the revolution came in Germany I looked to the universities to defend it, knowing that they had always boasted their devotion to the cause of truth, but no. The universities immediately were silenced. Then I looked to the great editors of the newspapers, whose flaring editorials in days gone by had proclaimed their love of freedom; and they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers who as literary guides of Germany had written much and often concerning the praise of freedom in modern life; they too were mute.

Only the Church stood squarely in the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before now, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced, then, to confess that what I once despised I now praise unreservedly.—**Albert Einstein.**

Toward an Appreciation of the Old Testament

Rt. Rev. N. L. Newton

Record of the Light's struggle with Darkness

THAT we as Catholics are not much given to reading the Old Testament is a matter that requires little demonstration. One feels, however, that it is a matter also that should occasion some concern, at least to the extent of promoting enquiry into its causes. When St. Paul, in the Epistle to the Hebrews, spoke of the passing of the old dispensation under the figure of an outworn garment, he did not imply that the sacred books defining that dispensation were themselves obsolete.

Reason For Neglect

We should recall that it was this same hagiographer who wrote, "For whatever things have been written have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope" (Rom. 15, 4); and also, "All Scripture is inspired by God and useful for teaching . . . " (2 Tim. 3, 16). In both instances the Apostle had in mind the books of the Old Testament. Further, if these sacred books had lost any of their value with the expiration of the old dispensation, they would long ago have passed into oblivion, and our bishops would not now be preparing for us a new version in English.

The poor condition of our current vernacular version has probably had something to do with our loss of interest in this section of the Bible; but it would surely be an exaggeration to place all the blame here, as it would be too sanguine to expect a new English version to revive that interest at once. We must admit frankly that there are other more serious causes of our indifference. To mention an external circumstance, the Old Testament is some three and one half times as long as the New. People can be induced to read a book of this length, but its interest must be absorbing, and its pages free from hindrances and obscurities.

Inherent Difficulties

It is hard to say that the books of the Old Testament fulfill these conditions. Its narrative can catch and hold attention if good will, a studious approach, and a higher motive are presupposed. The books of the prophets and the writings of the wise men are not equally appealing, for they confront us with types of literature entirely different from anything with which we are familiar. And, moreover, much of the material in these books is poetry, Semitic poetry, that is unusual to our taste and that loses much of its attractiveness in translation.

The most fundamental cause of our attitude, however, must probably be sought in the difficulties inherent in the sacred text itself. Even when we are convinced that God still has a message in literary forms that are often strange, it is far from simple to read the text with the same appreciation we have for the New Testament. Instruction and explanation can overcome some of these obstacles, but many of them will remain after every effort at clarification. Patience and a desire to learn are highly advisable at this juncture. St. John Chrysostom used to urge the reading of the Scriptures in spite of such difficulties, insisting that if a passage is not understood at first it should be read again and again. But perhaps some of the strain can be taken off the good will thus demanded, and some of the difficulty itself be removed, by an adjustment of the point of view from which we usually undertake the reading of the Old Testament.

This modification of our approach requires in the first place a correction of some faulty prejudices. It is too often the case, for instance, that the historical books are read as though they intended providing us with an historical record of Israel. These books teach us, it is true, about all we know of the story of the Chosen People; and yet, they leave untold almost as much of that story as they tell. The fact is that they were never designed to recount Israel's history, but the much more elevated and important story of God's dealings with man.

In a similar way, it is not seldom that we read the books of the prophets as though their primary occupation was the future, as though they were made up chiefly of predictions concerning the Messias or His kingdom. This view is encouraged to a large extent by patristic literature, and yet it remains a one-sided view that practically destroys an understanding of prophetic literature. The prophets did foretell the future, they had much to say of the Messias and His era; still their messages were delivered in the interest of their contemporaries, and they can be appreciated only with great difficulty, unless read in their historical context. Finally, for various reasons the writings of the wise men are misunderstood. By some they are read as evidences of Israel's philosophy, by others as doctrine revealed in the same way as the teachings of the prophets, by still others as consisting mainly of speculation.

What Are The Books About?

The removal of these false attitudes would do much to reveal the true meaning of the Scriptures, and this in turn would offer encouragement to their reading and study. It would provide especially the first step towards a more logical point of view, essential to a full appreciation of the divine message in the Old Testament. There is

a very definite and very clear framework within which all the books can be fitted in such a way as to manifest the purpose that is common to them all. This might be described as the wider context of the Old Testament of which each book, whatever its nature, forms a part, and in the light of which each must be read in order to be appreciated.

Two things, then, might be suggested as contributory to such an appreciation of the Old Testament Scriptures as will insure their devout reading. The first is an understanding of this wider context, a comprehension of the argument that runs through all the books. The other is a knowledge of the thesis of each book, the point of contact of each book with this context. A brief outline of the first can be offered here. Some details of the other can be given in a later article.

The Wider Context

The books of the Old Testament deal with the final stage in God's plan for the spiritual rehabilitation of the human race. Brief reference is made in Genesis to other earlier stages; but the dispensation which is defined and described in our sacred books is that which proximately prepared the way for the Messias. This chapter in the account of God's dealing with mankind begins with the formation of the covenant at Mt. Sinai, and throughout its course it deals exclusively with this covenant. This, then, is the foundation of the entire Old Testament, the subject that engages the sacred writers of all its books.

In the Pentateuch, the message is the formation of this covenant between God and Israel; the development of the laws and institutions that constituted Israel the Chosen People; the Theocracy. Genesis explains the background of the covenant; the other books deal with its establishment and the formation of Israel into a nation according to its terms. On His side of the agreement, God obligated Himself by promise, by promise to specially manifest towards this Nation the loving kindness, fidelity, justice and protection that flowed from His nature. On the other hand, Israel was entrusted with many grave responsibilities: to maintain a holiness commensurate with the prerogative of being the elect people of this infinitely holy God; to manifest in its Promised Land the glory and power of Yahweh; to carry on and propagate to other peoples the worship of the true God, and to insure the benefits contingent upon that worship; and eventually to bring into the world the Messias who was to accomplish man's redemption. Israel stands at the threshold of its career as God's people, as His standard bearer before the nations.

Three Streams

From this fountainhead flow three parallel and interconnected streams: the division of the Old

Testament known as the historical, the sapiential, and the prophetic books. Separated from their source, they cease to flow. Their meaning is abundant and refreshing in proportion to the clearness with which they carry on the thought of the covenant.

The historical books are not the history of Israel as a nation; they make up rather the story of this covenant, the manner of its observance both by God in His perfect fidelity and by Israel in its waywardness; they describe the ultimate fate of the covenant. In the historical books we first make acquaintance with the prophets, those spokesmen of God who played so important a part in the working of the covenant. Carrying to Israel God's word, they first interpreted the covenant when its terms were misunderstood or perverted; pointed out the extent to which the nation was failing in its observance; they formulated the divine plea for the conversion of the people; they announced the sanctions of the covenant foretold by Moses.

The prophets who were called by God during the most critical period of the covenant's history, that period which witnessed the destruction of the nation and the preservation of a faithful remnant, were inspired to leave us their messages in writing. Their books, consequently, form an essential element in the story of God's relations with Israel; read apart from this connection they tend to lose much of their meaning. Finally, the wise men who, like the savants of other peoples, were devoted to speculation on man's moral life, his experiences, and destiny, brought their wisdom within the comprehension of the covenant.

Israel's wisdom differs from that of other nations of the ancient East, particularly in this respect, for it solves all problems within the religious culture that had developed out of the covenant, with the same dependency upon the true God, the same ethical and social demands, the same hopes. Taken in any other context, the sapiential books fail to teach the lessons intended.

The Message Of Hope

In this atmosphere, any book of the Old Testament should be found more interesting because richer in meaning; all the books will be joined and compacted together in the conveyance of the divine message that the Old Testament holds for us. That message is the record of the Light's struggle with Darkness; the story of God's love for man, so often frustrated but too intense to be denied; the drama of man's striving unaided to reach his true spiritual level, of his rising and falling. All through the tragedy, there breathes the hope that will never die, the hope that God would not allow to die; the hope that grows as its Object becomes clearer, that reaches its fulness when His approach is announced as proximate and His coming declared to be soon.

Peregrinus Rides Again

Dialog Masses and Sung Propers

V. Rev. Michael Andrew Chapman
'Peregrinus Gasolinus'

"MISSA Solemnis, Missa Cantata, Missa Lecta," muttered Father Torculus, "these have I known from my youth up. But what is this 'Missa Recitata' I'm hearing and reading so much about in my declining years?"

"Has your Latin fallen off so badly since you put the horses under your automobile and took to St. Francis' steed?" laughed the Antiquary. "It's one of the shibboleths of the Liturgical Movement, and means that the Congregation is being encouraged to make the responds at Mass, either in Latin or the vernacular."

"By what Authority?" asked the Liturgiologist, suddenly rousing from his postprandial nap.

"Why, Pope Pius X of blessed memory is supposed to have told somebody or other not to pray during Mass but to 'pray the Mass.' "

"That's pretty good, Father," the light of battle beginning to gleam in the Antiquary's eye, "but that ain't the way I heered it. Way I heered it, the Pope said to tuther feller, 'Don't sing during (or in) the Mass, but SING THE MASS.' Which, you'll admit, makes sense, and would save a lot of distraction for those who want to use the vernacular Missal and are prevented therefrom by bursts of singing during Low Mass on Sundays, usually limited to three or four ditties repeated Sunday after Sunday and something, certainly not edification."

The Liturgiologist uncoiled himself from the wide window seat where he had been reclining with far more otium than dignitate. "I can see no objection to such a local practice, if it is done well and with due restraint. The Church has a vast treasury of hymnody, untapped for the most part, and in the absence of any liturgical direction as to what the congregation shall say or sing or do during the offering of the Holy Sacrifice (except, of course, during the month of October when they are commanded to say the Rosary, if it is not recited publicly at some other time during the day) there can be no legitimate objection to any seemly and time-honored custom such as singing hymns—"

"Or making responses," cut in the Antiquary. "All over Europe, at least before the War, it was usual to hear the people making the 'answers' at Low Mass, usual-

ly in Latin, but often enough in their own language."

"Well," went on the Liturgiologist, strangely unperturbed by the interruption, "what is that but your Dialog Mass? I grant the Latin title, 'Missa Recitata,' is misleading, first because it seems to give an official title to a practice which has received no official recognition, and second because it might foster the, to say the least, semi-heretical thesis that the congregation concelebrates, says Mass, with the Priest."

"But why aren't the altar boys' responses sufficient?" ventured the "Amiable Leopard" as the Antiquary affectionately called his Black Irish curate. "It is they, and not the congregation in the nave, who take the place of the clerics who properly 'answer the Mass' and while anyone who knows the prayers may answer, women, even nuns, are not supposed to say them except alone."

"Verum est pro te," smiled the Antiquary, "any answering by the congregation is ex lex, tho custom has it, in some places, that any or all the people may make the responds, custom also has it, in some places, that the entire congregation may sing the choral parts of High Mass, including the sung responds."

"How does that square with the Motu Proprio?" asked Fr. Torculus, who had, if the truth were known, but the vaguest notion of what the Motu Proprio was all about, but who loved a good fight.

"It doesn't," admitted the Liturgiologist, "if you take the word 'choir' in its strict sense. The Pope forbids women to sing as ex professo members of the schola cantorum, either in the choir stalls or the 'tribunes' specially erected for singers (which do not, by the way, entirely correspond to our balconies or so-called 'choirlofts.') But as unofficial attendants at Mass, in the nave, among the other people, when and where there is what we would call 'congregational singing' they may, with propriety, lift up their voices and join with the men in the singing of hymns, or even choral parts of the Mass, such as the Kyrie, Gloria and so on. This is by tacit permission, certainly not by direction, unless you wish to invoke the casual conversation of a Pope who thus showed his approval of the custom, and who, by the way, is known to have liked to hear the plain chant sung by the plain people.

"But all this dialog Mass business is since his time, isn't it?" asked the Amiable Leopard.

"Long since," sighed Father Torculus, seeing his possible fight go glimmering. "So long since, that it hasn't even arrived in most places yet."

"But why object, if you haven't tried it?" queried the Antiquary. "In spite of my reputation I'm not one of those who rejects good and proper inno-

vations. They usually stem back in history to some practice that was once universal and fell into desuetude. This is a case in point. There is every reason to believe that the people joined in the responds at Low Mass, and sang the Common at High Mass, for centuries before our present usage of silence was an innovation."

"Ah, hah," shouted the Liturgiologist, "Did I hear you say 'the common'? Very well, then, what about the Propers, which have always been and still are, an integral part of Holy Mass, and which we so seldom hear sung in our churches during Missa Cantata or even Missa Solemnis, even on Sundays and Feast Days?"

"You certainly have something there, Pere," admitted the Antiquary, who, being without guilt in this matter could cast a stone or two. "What a time I had getting my little choir to sing Propers, even to the psalm-tune-chants of the estimable what's his-name. And my organist threatened to resign if I insisted on his singing them, even monotone, on week days. They do now, though," he added, a bit smugly perhaps, "and even attempt the Usualis on occasions."

"They better had," cried the Liturgiologist. "There is no question about the Law: they must be sung, or at least recited on a musical tone, (recto tono) or you are not fulfilling your obligation to provide a High Mass in return for the High Mass stipend you have accepted."

"Oh, now, Father!" protested Father Torculus. "Can you go so far as that."

"I can and do," asserted the Liturgiologist. "You have no more right to omit the propers, sung, at a Missa Cantata, than you have to leave them out, read, at a Missa Lecta. The rubrics permit you to omit the Gloria on certain days, the Credo on some, but show me any rubric that allows you to leave out the Propers on any day!"

"But custom—" said Father Torculus, vainly striving to still the tempest he had himself stirred up.

"Ah, Custom," murmured the Antiquary, "what crimes are committed in thy name. Pater Leopardus, carry out our customary ceremonial of adjournment."

So an armstice, if not peace, prevailed for the close of the evening, and at the door Father Torculus whispered to the Liturgiologist, "What was the name of that book with the chant-tune-propers?"

"Better stick to recto tono," replied the Liturgiologist. "That can be done anywhere, and if that little is impossible, then don't accept High Mass stipends!"

"At least I'll not try to put in Missa Recitata until I've fulfilled the law on Missa Cantata," said Father Torculus, holding up his hand at the approaching bus. (How are the mighty fallen!)

Quaesita et Responsa

On Mass stipends, blessings and marriage

Rev. P. J. Lydon

A *PASTOR has a mission attached to his small parish. He says the Mass pro populo (c. 466), but he also takes a stipend for the second Mass. He claims that poverty excuses.*

It is against Canon 824, sec. 2. He needs a special indult to do so. The legislator may dispense from his own law. The first Mass was due by a title of justice; and when that is the case, the pastor cannot satisfy another obligation in justice on the same day by accepting a stipend. Neither may an assistant accept two stipends when he binates. He is not bound to restitution, however, according to good authors, if the Masses have been celebrated. (Vermeersch-Creusen, II n. 13)

Poverty alone would not justify the priest in ignoring the law. The Missa pro populo is due ratione *officii*, non *beneficii* (S. C. of the Council, July 18, 1918—Bouscaren, Digest I, p. 254). The Apostolic Delegate has the faculty to allow Bishops to reduce the number of Masses pro populo in poor parishes (Bouscaren, op. cit., p. 256).

How can a newly-ordained priest bless rosaries? Is a special faculty required and is a simple sign of the Cross sufficient?

The faculty to bless rosaries, etc., and to attach indulgences was curtailed by a Decree of the S. Paenitentiaria, April 1, 1933. Generally, a petition with the approval of the Ordinary, and in presence of a special reason for asking the favor, must be sent to that Sacred Tribunal. But membership in the Near East Welfare Association—480 Lexington Ave., New York City—brings with it, among other faculties, the right to attach the Apostolic indulgences to beads, medals, etc., by making the simple Sign of the Cross. The same faculty is recently given to priest-members of the Society for the Propagation of the Faith. In attaching the Dominican Indulgence the formula in the Ritual is to be followed; also in case of the Bridgittine indulgence, Holy water and the prayer in the Ritual are to be used.

A priest-friend insists that there are no mere recommendations or counsels in the Code—all Canons contain precepts and even these all bind sub gravi. This seems extreme.

His view is clearly false. Every law essentially imposes some kind of an obligation (Michiels-Normae Generales I, p. 245). The word "lex" is from "ligare," to bind. A recommendation is not a law.

(1) There are exhortations or counsels in the Code and hence not laws in the proper sense. Let us consider some instances

of counsels. It is not necessary to multiply cases since one instance to the contrary suffices to disprove a universal negative, that there are no counsels or that no canon binds merely "sub veniali." In Canon 859, sec. 3, we are told that the pastor is to exhort the faithful (suadendum) to make their Easter duty in their own parishes. It is not a precept to do so (Clinton—The Paschal Precept, p. 83). As much freedom as possible is allowed by the Code in receiving the Holy Eucharist. The faithful are to be exhorted (suadendum) to make their Easter duty in their own rite, Latin or Oriental (C. 866, Sec. 2). It is not a command to receive in their own rite. It is expedient or fitting (expedit) that priests receive Holy Communion at the Mass on Holy Thursday when they do not celebrate. (C. 862) There is no precept.

It is desirable (optandum) that Bishops send some talented clerics to do post-graduate work in Catholic Universities (C. 1380). This is evidently not a precept. When the law says that the superior can (potest) punish, it is left to his conscience to do so or not, (C. 2223, sec. 2). It is not absolute.

(2) Is the law of the Code always sub gravi? The gravity of an obligation depends on the matter of the law in relation to the common good. If the end or purpose is grave and the method of reaching that end is very important, the law binds sub gravi, otherwise it is under venial sin (Vermeersch-Theol. Moralis I n. 178-181). In many cases the common teaching of authors will indicate the gravity of the obligation. Many of the Canons of the Code suppose grave matter. The fact that the subjunctive mood is employed, does not mean that obedience to the law is optional. For example, conferences are to be held in the deaneries on moral, liturgical and other matters involving clerical studies. The word used is "habeantur." It is preceptive. This form of expressing a precept is frequently used. The Commission of Interpretation, Feb. 17, 1930 declared that the word "moneantur" in Canon 1513, Sec. 2 is preceptive (A.A.S. (1930) p. 269). It is preceptive in all other canons also. Impediments to marriage, prohibitory or diriment, involve grave prohibitions (C. 1036), etc., etc.

Now for slight obligations. If a parishioner makes his Easter duty in another parish, he should tell his pastor of this fact. (C. 859, Sec. 3). This is considered to be a slight obligation. (Clinton-The Paschal Precept, p. 83). —Others agree: Vermeersch-Creusen, Ayrinhac, Fanfani, Cicognani; still others consider it a mere counsel. Canon 142 deals with speculation on the market by clerics. It is commonly taught that a habit is required in order to be grave (exercere), not an occasional act. (Vermeersch-Creusen, I. n. 224). There is parvity of matter in

fast and abstinence and in hearing Mass. If a person comes in at the end of the Gospel and sermon, has he committed a mortal sin? No. The obligation to receive the nuptial blessing is only slight according to the common teaching of Canonists (Cappello, III, n. 709). If a priest does not wear the maniple at Mass or neglects to say the Confiteor or the oratio imperata or leaves out the antiphons in Lauds, etc., knowingly, there is no grave matter. The human legislator cannot make matter grave that is slight from every point of view. The obligation to put a very little water (3-10 drops) into the wine (C. 814) is grave because of its end; i. e., its symbolic significance. (Vermeersch-Theol. Moralis I, n. 179). We must be careful to avoid extremes of severity or of laxity. "Summum jus, summa injuria."

If a Catholic couple attempt marriage before the judge or minister, I think that the banns should not be published when they want the marriage convalidated because they give scandal. It seems that all Church announcements should be only for loyal Catholics, not for those who gave scandal.

There is no law forbidding the banns in this case. *Per se* the banns should be published for all Catholic marriages unless a dispensation is given for a good cause. In the case proposed, there is reason for dispensation in order to put an end to sin and to the grave danger thereof while waiting (Cappello, III, n. 168).

But other investigations must be made to establish the freedom to marry. These investigations are sometimes very important. There are no banns in case of a marriage in danger of death nor in a marriage of conscience (Can. 1104) nor in case of a *sanatio in radice.*

The banns in these days, and in this country, do not always obtain their object because the people are not known or their past is a blank. Social conditions have changed since the Council of Trent. How many hear the names published from the altar in a big American city? (cf. Instruction of S. C. of Sacraments, June 29, 1941—Eccl. Review, Nov. 1941, p. 371).

One of my parishioners is seriously ill in a hospital located in another parish. May I give him Viaticum and Extreme Unction seeing that he is my own parishioner by reason of regular domicile?

You may not lawfully do so except in case of necessity when any priest can, and should, go on a sick call or when it is reasonable to suppose that the pastor of the place where the hospital is would consent, and then permission may be presumed (Can. 848, sec. 2). The Code gives the pastor of a parish the right and the duty to give Viaticum and Extreme Unction to all

Catholics who are ill within his territory whether they be parishioners or not (Canons 850, 848, 938 sec. 2).

The reason for this law is that the pastor of the parish where the sick person stays is nearer, while the proper pastor may be fifty miles away. People leave their parishes often in order to go to a good hospital outside the parish. Let the local pastor or his assistants give Viaticum and Extreme Unction; it is their right and duty.

The chaplain of a Catholic hospital, if there is one, may be made independent of the local pastor by the Bishop for a grave reason and then he is a quasi-personal pastor in the hospital (Can. 464, sec. 2).

When in danger of death, confession can be made to any priest (Can. 882). His own pastor by reason of domicile or quasi-domicile (CC. 92, 94) or any other priest may give him communion outside of Viaticum (Can. 849, sec. 1)

Send your questions directly to Father Lydon at St. Patrick's Seminary, Menlo Park, Calif.

Only One Important Thing

The things of this earth cannot be understood or valued rightly without taking into consideration the life to come, the life that will last forever. Exclude the idea of futurity, and the very notion of what is good and right would perish; nay, the whole system of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which religion rests as on its base—that when we have done with this present life then we shall really begin to live.

God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our true country. Money and the other things which men call good and desirable—we may have them in abundance or we may want them altogether; as far as eternal happiness is concerned, it is no matter. The only thing that is important is to use them rightly.—**Leo XIII, Encycl. Rerum Novarum.**

Christian education is a cultural process by which the reasonable being ushered into this world is prepared during the years of childhood and adolescence, to play his part worthily as a citizen of the city of men and as a citizen of the city of God.—**E. Leen.**

Fervorinos for Confession

Rev. Thomas J. Feeney

Before Low Sunday

IN tomorrow's gospel our Lord talks about you and me. And He says that we are blessed. He is reproaching the apostle, St. Thomas, for not believing in His resurrection right off and says, "You believe because you have seen Me. Blessed are they who have not seen and yet have believed." We have not seen the risen Christ, but we believe most firmly in His resurrection. Hence we are blessed because of our belief. St. Paul says our faith is a power with which to overcome the world. Make a fervent act of faith and at the same time thank God for your faith.

Before Second Sunday after Easter

Our Lord refers to Himself as the Good Shepherd in tomorrow's gospel. He says that there are other sheep that are not in His fold and that He must bring them so that there may be but one fold and one shepherd. We must help our Lord to do that by bringing the other sheep into the fold. Our good example will help a lot to attract others to Christ and His Church. Our prayers for the conversion of others too. But perhaps you may be in a position to do even more, by suggesting to others that they might become Catholics, by giving them Catholic literature or by bringing interested people to a priest or to church. We can help bring sheep to Christ's fold.

Before Third Sunday after Easter

St. Peter, the apostle, wrote the epistle of tomorrow's Mass. In it he reminds the Christians of their duty to respect the lawful civil authority. Sometimes we forget that our civic duties have a spiritual obligation for us. Obedience to the law of the country, the State, the city is obedience to God. By realizing this fact the little things like stopping at a traffic light or the bigger things like voting or paying taxes can become truly meritorious acts.

Before Fourth Sunday after Easter

St. Paul gives us very sound advice in tomorrow's epistle. He warns us of anger and a quick tongue. "Be swift to hear," he says, "but slow to speak and slow to wrath." It is the remark we make in a hurry when something goes wrong that is impatient or angry or uncharitable. If we wait a moment before we talk we can usually control ourselves. Maybe you are not given to real anger, but certainly none of us is free of impatience. Here we have great room for improvement. St. Paul goes on, "For the wrath of man does not work the justice of God." The more we can control our temper the more we work the justice of God.

Suggested Subjects and Sermon Jottings

Rev. John C. Selner, S.S.

For the first five Sundays after Easter

Low Sunday

April 8

Suggested Subjects from the Epistle (I John V., 4-10):

1. Overcoming the World by Faith.
2. Object and Motive of Faith.
3. Why Faith Is Necessary.
4. The Blessed Trinity in the Souls of the Faithful.
5. We Really Believe in the Son of God When We Believe What He Taught.

Suggested Subjects from the Gospel (John XX, 19-31):

1. Easter Peace.
2. Peace in Christ Jesus.
3. Joy at Seeing the Lord.
4. Forgiveness of Sins.
5. The Peace of a Clear Conscience.
6. Temptations against Faith.
7. Feast of the Annunciation.

"Forgiveness of Sins"

Introduction: The immediate effect of redemption is the forgiveness of sins.

If our sins are not forgiven we are unredeemed.

Main Thought: Our Easter Joy and peace come from the fact that we can be forgiven.

God does not *have* to forgive our sins; our Lord was not *forced* to redeem us. Or, God could have said: "You are redeemed from original sin; My beloved Son paid the price of that; but if you fall into mortal sin from now on, you are damned!" What would we do! But no, one of the first things our Lord did after He rose from the grave was to go to His Apostles and give them control over the forgiveness of sins. No wonder He said: "Peace be to you!" How could anyone have peace with a bad conscience, or with the fear that forgiveness is impossible?

Besides, our Lord made very definite the exact time we are forgiven: in the Sacrament of Penance. How could we have peace without certainty of forgiveness. Doesn't it give you joy to have the priest say explicitly: "I absolve you from your sins?" You wonder at times how poor, well-meaning non-Catholics ever get along. Perhaps they kneel by their bed at night and say a prayer with the faint hope that God has forgiven them; maybe He does sometimes. But we don't want to go on any probabilities, however reasonable; we want to be certain. I want to see the priest's hand raised over me and hear the words of forgiveness; I have to know exactly *when* my sins are forgiven before I can have peace. Talk to any Catholic who has just made a sincere confes-

sion; look at his face after he comes out of the confessional: that's argument enough.

Conclusion: Praise to our risen Lord for His generous redemption! Thank Him for the joy and peace He has given us with the confessional.

Second Sunday After Easter

April 15

Suggested Subjects from the Epistle (I Peter II, 21-25):

1. Suffering Part of the Program of Christian Life.
2. Christian Ethics.
3. Comparison between Sheep and Men.
4. Death to Sin.
5. How Christ Redeemed Us.
6. Attractiveness of Christ's Redemption.

Suggested subjects from the Gospel (John X, 11-16):

1. The Symbolism of the Shepherd.
2. The Good Shepherd and the Hireling.
3. The Call of the Good Shepherd.
4. Recognizing Christ the Shepherd.
5. The Anxieties of a Pastor of Souls.
6. The Conversion of Non-Catholics.
7. Unity of Religion.

"Comparison between Sheep and Men"

Introduction: All through the Scriptures you find the idea of shepherd and sheep to symbolize men being led to God. Both the Epistle and the Gospel bring out that notion today.

Main Thought: We belong to Christ, the Shepherd and Bishop of our souls.

Christ is the shepherd; but He was also the paschal Lamb; His Blood upon the cross was like the blood of the lamb on the doorposts of the Hebrews in Egypt: it kept away the angel of destruction. He was the Lamb without blemish too; that is why He could make reparation for our sins. And Isaias tells us He was led as a sheep to the slaughter. There is something very attractive in the humble, quiet and helpless attitude of a lamb or a sheep. Long years after Isaias wrote, John the Baptist saw our Lord coming towards him in the country around the Jordan and he exclaimed: Behold the Lamb of God; behold Him who takes away the sins of the world! Once offered for us, the symbolism is changed and Christ becomes the Good Shepherd.

Isaias said all of us were like sheep who had gone astray; and before Christ came as the Good Shepherd, men were all confused as sheep without a shepherd: everyone went his own way. Then our Lord brought us together; over His fold there is the cross, the symbol of the price He paid to buy us back; and before He went back to heaven He called Peter, whose epistle we read this morning and told him to feed His sheep and to feed His lambs. Perhaps He was

thinking of what Isaias had said: "He shall feed His flock like a shepherd; He shall gather together the lambs with His arms and shall take them up into His bosom—the Lord our God" (Isaias 40: 11). But in heaven, the Shepherd is again the Lamb standing as if slain and He shall rule us and lead us to the fountains of life and wipe away all tears from our eyes.

Conclusion: Have the gentle and trusting attitude of a lamb towards the Good Shepherd; put confidence in the words of Jesus; they are the food which nourishes us unto eternal life where the ancients throw down their crowns and cry: "Because Thou wast slain, Thou has redeemed us to God in Thy Blood. To Him that sitteth on the Throne and to the Lamb, benediction and honor, glory and power for ever and ever!"

Third Sunday After Easter

April 22

Suggested Subjects from the Epistle (I Peter II, 11-19):

1. Passing Pleasures of Time.
2. Scandal.
3. Good Example.
4. Obedience.
5. Respect for Authority.
6. Self-restraint in Liberty.
7. Respect for Others.

Suggested Subjects from the Gospel (John XVI, 16-22):

1. Union with Christ Based on Spiritual-mindedness.
2. Danger of Fickleness in Devotion to Our Lord.
3. This World a Place of Trial.
4. The Joys of the World a Cause of Misery.
5. The Virtue of Hope.
6. (The Patronage of St. Joseph).

"The Virtue of Hope"

Introduction: Our Lord says He is going away, but insists that His disciples keep in contact with Him through hope.

Main Thought: True Christian Hope is pleasing to God and a means of reaching Him.

Hope is the firm expectation that God will give us the joys of Heaven and the means to attain those joys. We have been rejoicing in this Easter-tide over the triumphs of our conquering Lord. Now He says He is about to leave us for a little while; but we must not lose the hope which was so firmly established by His resurrection. Of course, we are sorry to see Him go, but we must believe that our sorrow will be turned into joy; that hope will keep us close to Him and please Him very much.

We have the means to get to heaven; they were left to us in the legacy of redemption. We must not only use those means but have confidence that they *are* the means; that is the way to practice the virtue of hope. We must believe in the absolution we receive in confession; we must never say: "O, there is no forgiveness for me!" We must realize we are tasting the food

of eternal life in Holy Communion. If we are sick and anointed, we must place unbounded confidence in Extreme Unction. When life wearies us, friends turn cold, plans go wrong, loved ones die, we have to remember that our sorrow will be turned into joy. It is hard to impress people with this at times; yet it is under such circumstances that our hope is tested.

Conclusion: Rely on our Lord's promises; there we have the main motive for hope. He said He would and He will. He will see us again and our heart will rejoice.

Fourth Sunday After Easter

April 29

Suggested subjects from the Epistle (James I, 17-21):

1. Gratitude for God's Gifts.
2. Creator and Creature.
3. Hearing and Speaking.
4. Slow to Anger.
5. The Habit of Anger.
6. Receiving the Word in Meekness.

Suggested Subjects from the Gospel (John XVI, 5-14):

1. Removal of Consolations.
2. Longing for the Holy Spirit.
3. Rejection of Christ by the World.
4. The Gifts of Wisdom and Understanding.

"Receiving the Word in Meekness"

Introduction: St. James says hearing the word and not living by it is like looking in a mirror and forgetting immediately that we did it. You find that in the epistle next Sunday. So we call ourselves Christian and forget immediately what a Christian is supposed to be.

Main Thought: The doctrine of Christ must be received in a humble spirit or it will never be understood as a rule of conduct.

You notice the more you read the gospels that our Lord gives out His doctrine, not as one side of an argument, but as the revelation of the will of God. Human wisdom can argue back many times; but whenever human wisdom wins, it loses; because our Lord will not argue. So anyone who does not receive the teaching of Christ with a humble spirit, that is, in meekness, will find himself rejecting the word of eternal life. That may be human wisdom, but like most human wisdom it leads to perdition. The worldly minded can never be meek; the world thinks meekness is stupidity. But what fools we are to match wits with the Creator of our minds! Why *shouldn't* we be meek when we listen to Jesus Christ!

There is much in the doctrine of our Lord which goes against human prudence; true wisdom comes to those with a childlike attitude. You find many people, particularly in our day, who try to make Christ's teaching conform to the teaching of the world. But the two will never mix. The poor in spirit and the meek and the mourners and the pure of heart are all despised by

the world; and there is no use trying to show that our Lord did not mean for us to be that way: that's Christianity.

Conclusion: Once I realize that Christ is God, I should have no difficulty in accepting everything He says and trying to live by it. Perhaps it's all a question of lively faith.

Fifth Sunday After Easter

May 6

Suggested Subjects from the Epistle (James I, 22-27):

1. Futility of Words without Deeds.
2. Consciousness of God's Law.
3. Liberty in Obedience to God.
4. Sins of the Tongue.
5. Talkativeness.
6. Corporal Works of Mercy.
7. Opposition to the Spirit of the World.

Suggested Subjects from the Gospel (John XVI, 23-30):

1. Confidence in Prayer.
2. Praying in Christ's Name.
3. Revelation of God in Our Lord's Teaching.
4. Love of God for Us.
5. Christ's Doctrine, a Proof of His Divinity.

"Talkativeness"

Introduction: St. James is particularly strict about sins of the tongue. He insists on control.

Main Thought: A great deal of harm is done by an unbridled tongue.

It is all very well to develop a few pet devotions, but if any real benefit comes from them it should show in our conversation. Many people do not mean to do harm by their talk, but they talk so much that they can't help doing harm. It is a great passion. Sometimes it is due to nervousness; but it makes the listener nervous too. An habitual talker soon becomes an irresponsible talker. He becomes sure of things he should doubt and doubtful about things that are certain. His mind is usually a bedlam of confusion; most of his ideas are short-circuited. He hasn't time to think and so he becomes irresponsible.

Control of the tongue, on the other hand, is a real practice of virtue. Don't feel you have to say everything that comes to mind. If you do, you may give out untruths and rash judgments; you may tell secrets or hidden faults; you may unwittingly hurt people's feelings or start a malicious rumor, or you may contribute to the support of an ancient lie. It takes less time to think about what you are saying than it does to explain to everybody that you didn't mean what you said. And St. James makes all this a part of religion, which it is, of course.

Conclusion: A careful examination of what we have said in the past two days or so may reveal that we have to practice bridling our tongue. If so, we should make energetic resolutions.

Book Review

Furfey, Paul Hanly. *The Mystery of Iniquity.* Bruce. Dec. 15, 1944. 192 pp. $2.00.

Every social activity which obstructs man's progress towards heaven constitutes, for the Catholic sociologist, a social problem. Non-Catholic sociologists have a very different idea of social problems, and precisely in this there resides the irreconcilable differences between the sociology of Catholic and non-Catholic. For the Catholic, contends Father Furfey, the basic cause of the major ills which plague society is the "mystery of iniquity," i.e., the satanic plan to bring to naught the saving work of Jesus Christ.

This satanic plan, often operating through hardly perceptible secondary causes, is implemented by the "world," that organized society which de facto stands opposed to the Kingdom of God on earth. The means employed may be summed up by the two words "force" and "deception." Bountiful examples of the working of this mystery of iniquity are cited throughout the book. Satan, the chief author of this plan for bringing ruin on Christian society, had invaded the home by impurity and divorce, the nation by fostering labor disorders, and the field of international amity by the racial problem and exaggerated nationalism.

Correct estimation of these and kindred problems besetting the world today is possible only for the Catholic, for he alone, through appreciation of the mystery of iniquity, is qualified adequately to know their causes and gauge their malice. In other words sociology is not, and the Church has never intended it to be, strictly an empirical science. Supernatural causes of social problems there certainly are, and supernatural remedies, the sacramental system and prayer, there must be. "We Catholics cannot hope to make any progress at all against the mystery of iniquity unless we pin our hope to the supernatural." (p. 168)

Lamentable is the fact that many, and perhaps most, Catholic sociologists have practically abandoned their heritage of Catholic understanding in an illusory hope of influencing secular sociological thought. This attitude represents "conformism," which may be defined as the "tendency to compromise by adapting oneself to the position of unbelievers as far as it is possible to do so without positively denying any dogma of faith." (p. 149) This spirit of compromise has insinuated itself, disguised of course, even within the ranks of the clergy, and has been responsible for clerical silence on matters which to the Savior were of the utmost importance. Christ driving the sellers from the Temple finds no reflection in the anemia of our pulpit attacks on the evils of Capitalism.

Despite Father Furfey's insistence that Catholics may, and

must, employ all the useful technique of positivistic methodology, there will be many Catholics who will write off his main theses as extremism. These in turn incur the censure of conformism. The book is provocative of thought and discussion. Few will deny the cogency of his arguments or the asceticism of his central theme of thought. Many, however, will feel that this indictment of Catholic sociology and sociologist might more profitably have taken the form of fraternal advice rather than its present tone of judicial sentence. All, both priest and layman, who have an interest in the current problems of society, should find the book of interest and value.

C. J. Noonan, S.S. Ph.D.

A Publisher's Lament

A publisher of a magazine or of books lives in constant apprehension as to whether he shall have paper for next month's or next week's edition. He is at the mercy of a commissar or under commissar who can on his own interpretation of the intricate regulations cut the publisher's business in two or destroy it altogether. The magazine you are now reading received orders a year ago which made it necessary to cut out sixteen pages. We compensated by using smaller type though large type was our tradition and our pride.

Meanwhile on the newsstands you may buy—that is to say if you are moronic enough—you may buy **Big Shot Comics, Popular Comics, Jumbo Comics, Jungle Comics, Goofy Comics, Tip Top Comics, Coo-Coo Comics, Jingle Jangle Comics,** and—no kidding—fifty other kinds of comics; **Thrilling Detective, Thrilling Love, Exciting Love, Popular Love, Joe Palooka, Porky Pig, Wash Tubbs, Voice of Astrology with Major Forecast, Voice of Astrology with Yearly Forecast, Voice of Astrology with Daily Forecast** (all three different), **Romance, True Romance, Superfortress, Captain Midnight, Your Figure, Laff, Look, Pic, Peek, Puck,** and others "too numerous to mention."

Granted that paper is a weapon and must be rationed, is it essential to the war effort and to the intellectual and moral welfare of the American people that every one of those magazines, most of them tripe and some of them filth, should be licensed to use more paper in a month than **The Catholic World** requires in a year? Nothing can be done about it without incurring the risk of being asked, "Don't you know there is a war!"—**The Catholic World.**

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Brief Meditation for the Priest

You belong to the Church ✠*J. F. Noll, D.D.*

BY HOLDING an official position in the Church you belong in the closest manner to Christ, because the Church is His body. The Church cannot function without you, because you have been made an indispensable person for the work the Church is to do.

You are to be the *pattern of the flock.* Your very food, like that of Christ, must be to do the will of Him Who sent you. Your *light must shine before men.* In fact *you must be perfect as your Heavenly Father is perfect,* or you are not a worthy official and representative of Christ. You have *put on the Lord Jesus Christ.* Of you, therefore, it should be particularly true *I live, now not I, but Christ liveth in me.* Nothing is more reasonable than that *qui mihi ministrat me sequatur* (John 12).

To many Catholics, and to most non-Catholics you *are* the Church. When you edify, the Church gains; when you scandalize, the Church suffers.

The Church would never knowingly admit a worldly-minded or lukewarm candidate to her sacred ministry. *Do you know them to be worthy?* she always asks.

Hence your life must be characterized by the holiness of Christ, by the zeal of Christ, by Christ's love of souls. If you lack these requisites *you are not a fit minister of the New Testament.*

A fit minister of the Church, like a fit official of the State, like a fit representative of any business enterprise, *will spend himself and be spent* in its behalf. He will not be content with rendering a routine service, in exchange for comfortable living quarters and an allowance which will enable him to subsist with the least amount of worry.

The true priest will look for work, will cultivate the field entrusted to his care, will have the machinery of his local service station in constant motion for the generous dispensing of divine things.

Do you omit the *Holy Hour* because too few attend it? Omit Novenas and special devotions for the same reason? If you do not display zeal, how can you expect your people to catch it?

Let your living motto be "All for Thee, most Sacred Heart of Jesus"—300 days Indul. each time.

Abortions

In respect to religious affiliation, an interesting report from New Yory City reveals that a total of 5,010 case histories of abortion, 44% were Jewish, 28% were Protestant, and 26% were Catholic.—**The Family Today.**

Who Are Those Fellows Anyway?

Pro-Communist clergymen lead the attack

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OUR SUNDAY VISITOR

Huntington, Indiana

(Continued from page 7)

arian, who is praying that the Mass and Office of St. Thomas More may be extended to this country. He says that many High Anglican ministers read the Roman Breviary faithfully, and "say Mass," convinced that they are members of the true fold. He argues that if at least once each year they could make solemn commemoration of a man who was martyred for refusing to become a High Anglican, and whom the Church reveres as a saint, it might help them to realize the inconsistency of their cherished Branch Theory.

The zealous director of a Southern Diocesan Propagation unit has asked our help in publicizing a project on which he is working.

He wants to make a vocational film showing the progress of a boy from his early years, through his course of studies, and up to ordination. The movie could be shown on the trailer and at parish meetings.

It should be a first-class job using professional actors and technicians—which cost like the mischief. However, once the film had been made, copies could be had at a nominal sum for distribution to any dioceses or societies which might be interested.

This priest has $1,000 set aside for that purpose, but he would welcome cooperation and co-investment on the part of the dioceses or interested groups. He thinks $15,000 would turn the trick.

Correspondents can reach him through us.

The Holy Childhood Association had already completed such a venture, in the production of **"Obeying the Command,"** a feature for children, and a real professional job. "This film," says the Springfield (Mass.) **Mirror,** "is the first done in Hollywood that is Catholic in **conception,** in its **production** and **direction,** in its cast of more than 200 people of all races and color, in the **preparation** of its script by Charles Condon, in its **narration** by the distinguished actor, Pedro de Cordoba, who is cast in an important role as a Catholic priest.

"Mr. de Cordoba is vice-president of the Catholic Film and Radio Guild."

The film is in color and runs 40 minutes. It tells the life story of Bishop Charles de Forbin-Janson, founder of the Holy Childhood Association. Forced out of France by an anti-clerical regime in the last century, he worked as a missionary in China where he first witnessed the wholesale abandonment of baby girls. He was helped in founding the Association by Pauline Jaricot, foundress of the Society for the Propagation of the Faith.

"We need more such films," concludes **The Mirror.** "Indeed there are producers in Hollywood now, not Catholic, who are making fine films which they are sending out to their own churches. The Lutherans are miles ahead of the Catholics in that field. The Episcopalians, through Dr. Friedrich's little Bible stories, are also ahead of the Catholics.

"There have been other fine Catholic films. Among them, **Through the Centuries; The Virgin of Guadalupe; Our Blessed Lady; St. Francis of Assisi; The Eternal Gift; The Little Flower** and **The**

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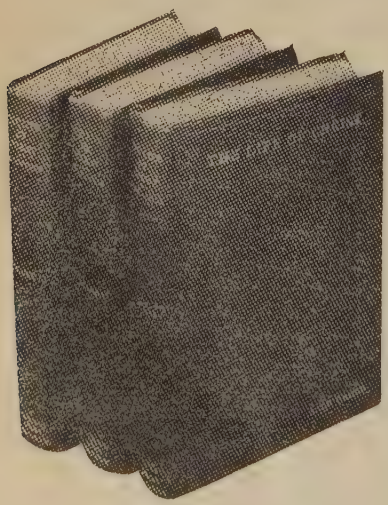
Perpetual Sacrifice. Another is **Anthony of Padua,** a fine film, produced in Italy.

"All mentioned above were produced under Catholic auspices, but this **Obeying the Command** is the first instance where all who participated were Catholics, making it the first all-out Catholic film."

Dr. Roy Ewing Vale, moderator of the general assembly of the Presbyterian Church, is apparently still going about "sicut leo rugiens." Quite recently he made an attempt to snatch Ottumwa, Iowa, from the throes of Popery. He spoke on "Doorways of Destiny" and to quote the Davenport **Catholic Messenger**: "It seems one of the doorways opened to him a baleful and terrifying picture of the Catholic Bishops exerting sinister effort to thwart Protestant missionary activity in Latin America."

The Messenger, whether by happy coincidence or not, in the same issue reports the strong views of the President of Brazil with regard to Protestant meddling in his country. South Americans, it must be, are obscurantists, fighting the light from the colossus of the North. They seem to think, rightly or wrongly, that it may be only the reflection of innumerable silver dollars and not the Sun of Justice after all.

The Messenger article easily disposes of Dr. Vale's objections without much ado. To call upon the testimony of the Protestant News correspondent John J. White



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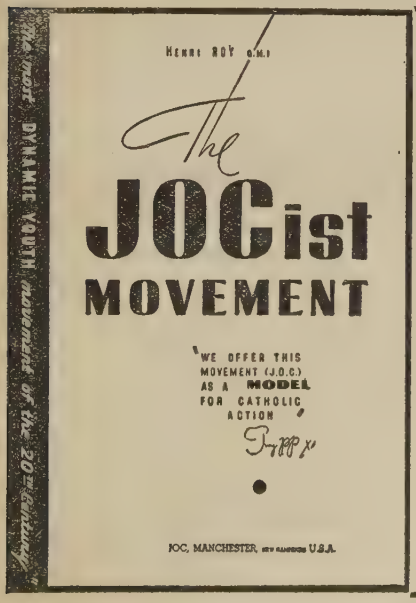
is itself sufficient. Mr. White in his book "Our Good Neighbor Hurdle" confesses that: "The one most serious obstacle to closer friendship and understanding between the people of the United States and those of the South is the proselytizing activity of the army of the North American Protestant missionaries who have been sent to the southern republics 'to bring Christianity to them.'" He says bluntly that South America faces the threat of an "army of agents who under the false title of missionaries are seeking to undermine Christian religion in those countries."

Time magazine notes (Jan. 29) in Vale's (and also in Fey's activities) a "possibly dangerous trend toward anti-Catholicism" and adds judiciously that this possibility "disturbs many thoughtful Protestants, who know that intolerance is a boomerang."

It has been noted several times within the last few years that the movies, I am sure quite inadvertently merely for dramatic effect or out of the necessity imposed on them by scripts, have been a bit rough on our good sisters.

But now it seems that the thousands of prayers "pro devoto femineo sexu" which have ascended from thousands (of sisters) piously engaged at their Little Office are at last to be answered. No more hard boiled **Mothers** only too obviously **Superior,** no more psychopathic Novice Mistresses.

Leo McCarey, it has been announced out of Hollywood, will definitely commence active production at RKO of his next Father O'Malley film titled "The Bells of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St. Mary's." Bing Crosby repeats his "Going My Way" characterization of Father O'Malley as he goes from St. Dominic's Church to St. Mary's, there to help the Sisters save a moribund parish school.

Ingrid Bergman will portray the Sister Superior of the school. Tests for other members of the cast are now being made. The main idea is to develop an interesting and convincing screenplay about nuns.

What a story for the novice addicts. If "The Song of Bernadette" and "Keys of the Kingdom" have seriously discouraged some from entering convents, is it to be feared now that Ingrid Bergman and Bing will start an avalanche going their way?

You will find most interesting and informative Archbishop McNicholas' article in this issue on federal aid to education. The Bills are up for action in the Senate and the House of Representatives, and legislators should know how Catholics feel about them. No one is in a better position to explain the Church's stand than Archbishop McNicholas who is Episcopal Chairman of the Department of Education of the National Catholic Welfare Conference.

Our circulation continues to climb. With this issue it will exceed 11,500. We are sorry, however, to have to disappoint our subscribers who want to start with the first issue. We must watch our paper quota, so have printed only a few more copies than needed for each edition. New subscriptions must, therefore, start with the current issue. We appreciate your telling your friends about The Priest.

Correspondence

'You Nod—We Nod'

Father Ginder:

I read with interest your article in the December 3 issue of **Our Sunday Visitor** on "The Priest Should At Least Rate A Recognition Nod." I agree with you one-hundred per cent. But now will you please write an article in some journal which is read by the clergy and religious urging them to show a more friendly attitude toward the laity?

Having had my greetings to priests and sisters returned with icy stares, I too have discontinued greetings on the street any except those with whom I am personally acquainted.

Some priests make no attempt to become acquainted with even their parishioners. Upon moving into a certain small city I called on the pastor of the parish church. He immediately said, "I suppose you have come for a box of envelopes."

After having been an active contributing member of this parish for about six years, the pastor came down the aisle one Sunday morning to tell me that the pew in which I sat was being reserved for the ———— Club of the ———— College. He completely failed to recognize me as the faculty advisor of this club for Catholic students although I had worked hard keeping the club together for six years.

Several years have passed since this happened and I am still looking after the interests of the Catholic students of this college. Priests have come and gone at the parish church and it is the exceptional one

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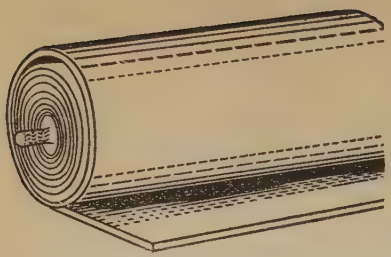

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Correspondence

who takes a genuine interest in the Catholic students.

Won't you please urge the clergy to become more interested in our youth especially those in non-Catholic colleges that are without resident chaplains?

(Name withheld by request)

The Keys Again

Editor,

In reviewing "The Keys of the Kingdom," the critic for **The Baltimore Sun** wrote:

"The film **cuts across** sectarian lines and deals with **fundamental** values. The priest hero (Gregory Peck) is **a tolerant** man with ideas so liberal that he gets into trouble with **certain** narrow-minded **superiors.** There is a generous gesture toward a Protestant missionary who is also a **friendly rival** in the matter of saving oriental souls, and even the lone atheist in the cast is treated with respect, **admiration** and affection and allowed to die a noble death with his **brave** expression of skepticism on his lips . . .

"Thomas Mitchell, the jolly physician, who is spokesman for those who lead **happy,** useful and **virtuous** lives **without benefit of religion,** gives a careful and likeable performance . . ."

I am sure the picture will do the Church a great service in breaking down the idea that beliefs have any really great significance when it comes to relieving suffering humanity.—Presbyter.

For Future Issues

Editor:

Congratulations on the excellence of the first numbers of **The Priest.** The format is most at-

Correspondence

tractive and the contents most interesting and informative. I know I am not alone among priests in expressing these words of praise.

We shall welcome the words of wisdom from the pens of so many authorities on your regular writing staff, but I think it would add much if we could read expressions of pastors on practical matters such as parish organizations, frequent communions, Holy Hours, financing, etc. I am particularly interested in reading, for example, the reactions of others towards what we popularly call the good will movement. Are we as priests doing all we should in this regard, how far may we go, is this cooperation with religious leaders of other denominations accomplishing anything worthwhile.

Then I think we are all interested in knowing more about effective use of radio as a means of spreading the Gospel.

I am sure **The Priest** will have articles of interest on these and many other topics. May success and every blessing be with your zealous efforts, and please be assured of my prayers and cooperation.

Very Rev. Msgr. J. G. Dowling.

An Appreciation

Editor:

Let me frankly and truthfully congratulate you and send a very cordial sincere word of my appreciation and gratitude for your new magazine **The Priest.** It is certainly a godsend to me personally and, so they tell me, to my confreres who have subscribed to it.

Each month we find on our desk a magazine which is a precious mine of instruction and information covering a very large field of

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Correspondence

ecclesiastical topics . . . so that it becomes in a word . . . an indispensable monthly for our sacred ministry and pastoral charge. Deo gratias.

At last, in my opinion, our American priests have a magazine to look to as a guiding star in the performance of their pastoral duties; something we may call our "right hand" to aid us in acting faithfully and conscientiously according to the genuine and orthodox spirit and mind of the Church.

But for all of these signal religious and intellectual blessings we priests of the U. S. must be extremely grateful and highly thankful to the saintly, learned and humble Bishop of Fort Wayne, ✠ John F. Noll, who follows in the footsteps of St. Francis de Sales by being the champion and greatest booster of the Christian Press in our country. His name will be written in golden letters "ad perpetuam rei memoriam" in the annals of the American Church and the American Hierarchy as one of the most courageous and most able intrepid defenders of the divine cause. "Ex toto corde—ad multos annos . . . "

Hence **The Priest** under Bishop Noll's competent direction, staffed by a group of good and learned priests will more and more increase in value and perfection—"opitulante B.V.M. Regina Cleri" —and at the same time it will be a medium to bring us regularly food for spiritual thought and meditation and deepen our priestly training and pastoral work. "Quod est in votis . . . May, therefore, **The Priest** be seen in the hands of our American confreres.

Rt. Rev. Msgr. A. deMaurizi, M.A.

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